

ENGAGED LANGUAGE POLICY AND PRACTICES IN A LOCAL
MARSHALLESE AND CHUUKESSE COMMUNITY IN HAWAI‘I

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ABSTRACT

Much can be learned from our Marshallese and Chuukese communities, two populations that are impacting Hawai‘i as their migrant populations grow. The purpose for this engaged ethnography was to document and engage in the process of community transformation through the Engaged Language Policy and Practices approach, which included the researcher and two research assistants as active participants. The research assistants used their home languages and cultural expertise to benefit their respective communities. This project created a community center model that others could emulate in their efforts to empower their communities with spaces that meet their language ideological needs, specifically where they could make their own collective decisions, based on their own language and cultural beliefs and values. Through the creation of community steering committees, the community’s capacity for autonomy was supported by emphasizing relationship building and collective leadership. The Chuukese community, after going through weekly language ideological discussions, decided to create their own language and cultural school through creating community partnerships. The Marshallese community decided to continue to maintain their language and culture through their church structure and weekly activities. This study contributes a community center model that can be replicated. Furthermore, it provides insight into using research assistants from the home communities to conduct research, and a process to empower marginalized communities to critically look at language ideologies and practices.

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CHAPTER 1

INTRODUCTION

This engaged ethnographic case study documents the collaborative transformation of a community center serving a local Hawai‘i community, mainly made up of Marshallese and Chuukese families. This research serves as a “model” for other school districts and complex areas in establishing a multilingual/multicultural space for their own communities. The study documents the “process” of community transformation, which includes the researcher participant. As the researcher and research assistants engage with the community and attempt to understand their needs, we thereby jointly construct the physical and personal space for people to become socially and economically sustainable. One unique aspect of this research is its navigation through mainstream language ideologies and current federal and state language policies. As well, it advocates for the creation of spaces that validate home languages/cultures and provide bilingual (home and English language) access/support as much as possible.

Ethnic Groups of Focus

Families that travel to the US under the Compact of Free Association (COFA)¹, specifically those of Marshallese and Chuukese descent, are the majority of our community center’s members. One issue of important note, the term Micronesia refers to a geographic region of islands and atolls that is spread across the Pacific. These nations include the U.S. territory of Guam, the Commonwealth of the Northern Mariana Islands (CNMI), and the independent states of the Republic of Palau, Republic of the Marshall Islands, the Republic of Nauru, the Republic of Kiribati, and the Federated States of Micronesia (FSM), which is composed of Yap, Kosrae,

¹ The COFA is an international agreement between the US and the Federated States of Micronesia, the Marshall Islands, and Palau, whereby the US provides economic provisions for military access in the three nations.

Pohnpei, and Chuuk. Most Marshallese and Palauans prefer to be recognized by their respective national identity, not Micronesian. For this paper, however, sometimes Micronesian is used to refer to those from the geographical area of Micronesia. According to the Ethnologue website (2018), there are approximately 61,000 Marshallese speakers and 100,990 Chuukese speakers world-wide. These estimates of speakers of each language are less than the actual population estimates.

In an agreement with the US, COFA populations may freely travel to the US with just a passport from their respective countries. Many families come to the US for health care, a better education, and job opportunities (Pobutsky, Krupitsky, & Yamada, 2009). Unfortunately, many are finding, once they arrive, that there are many difficulties in navigating a western society. Unlike other immigrant populations that come to the US under visas or green card statuses, COFA populations have little access to the social capital needed in connecting with jobs, helping their children with their school work, and drawing on important resources such as legal services.

Marshall Islands

The Marshall Islands were occupied by several countries. First, the land was claimed by Spain in 1874, then the Germans during 1885-1914, and then the Japanese from 1914-1945. The people worked with copra production and trade, and built up Jaluit as an administrative center (Peattie, 1988). During the Japanese occupation, many Marshallese communities were displaced from Enewetak, Kwajalein, Majuro, Mili, Maloelap, and Wotje. As the U.S. administration began to take control after World War II, the U.S. military did numerous nuclear tests in the vicinity of the Marshall Islands during the Cold War. There were 67 nuclear detonations from the air, sea, and land in the Marshallese Islands that were cumulatively 7,200 times greater than the

atomic bombs dropped on Japan during World War II (Skoog, 2003). The first test was conducted on Bikini Atoll in July, 1946, which exploded over eighty obsolete World War II naval vessels. That same year, another test was done, this time detonated under water, sinking nine ships and unleashing a large wall of mist that travelled at 60 miles per hour. In 1952, the first Hydrogen device was tested on Enewetak Atoll, vaporizing the island of Elugelab at a magnitude of 750 times that of Hiroshima. The biggest of the tests was the Bravo detonation in 1954, estimated at 1000 times the strength of the Hiroshima bomb, and creating radioactive fallout that unintendedly drifted to many populated atolls, including Rongelap and Ailinginae, Rongerik, and Utrik. Those exposed to the fallout experienced nausea, vomiting, and irritation to the skin and eyes. The last nuclear test was on August 18, 1958.

The US attempted to clean up the islands by removing contaminated soil and replacing it with cleaned crushed coral and potassium chloride fertilizer (Hess, 2007). But because the fallout left toxic amounts of cesium, an element close to potassium on the elemental chart, people began developing cancers from eating fruits and leaves that had absorbed it. For many of the older generation who had not yet returned to their homelands, Hess stated, “They simply feel lost” (p.52). Many of those longing to still return have passed away and their descendants, never having visited these lands, know them only through stories and old photos.

Today, many Marshallese families have made Hawai‘i and the U.S. mainland their new home. The literature for this specific population remains small. Two separate studies investigated Marshallese communities in Enid, Oklahoma (Allen, 1997) and Orange County, California (Hess, 2001) respectively. In 2002, Heine gave an introduction to the Marshallese as well as other Pacific Island populations in her article titled: Culturally Responsive Schools for Micronesian Immigrant Students. In 2007, Hess looked at the stage and development of the

evolving Marshall Islands. Finally, in 2009, Craft described the leadership role of a migrant Marshallese woman and her social network.

For her dissertation in 2004, Heine, now the president of the Marshall Islands, examined twelve successful Marshallese high school students and factors that promoted a positive academic orientation among some them. The term “successful” was based on a 3.0 grade point average, leadership, good attendance, extracurricular activities, and no substance use. These students resided in the three largest Marshallese communities in the US at the time: Honolulu, Hawai‘i (island), Salem, Oregon (city), and Springdale, Arkansas (rural). All but one of the subjects was born in the Republic of the Marshall Islands and the majority of the subjects came from disadvantaged families with low educational levels. With the successful students, some of the factors that promoted their positive academic performance were abundant support from extended family, high expectations, a strong cultural identity, a commitment to give back to the Marshallese community, extracurricular involvement, and helpful teachers.

Because the Marshallese culture discourages the young from speaking to elders unless spoken to, asking questions can be viewed as disrespectful (Heine, 2004). One participant shared that helpful teachers were those who sought out students needing assistance. In addition, the subjects mentioned that the following were helpful in making them successful in school: study groups with friends, an individual tutor, technology, and religion. Some of the challenges the students identified for themselves, as well as their peers, were the low expectations that others held for them, their disconnection from school, the misperceptions that others held of them (e.g., having their “shyness” misperceived as lack of motivation), the discrimination by their peers, and the lack of interaction among the native speakers.

Early History of Micronesia (Including Chuuk)

Hezel (1995), a Jesuit priest who lived in Micronesia, discusses the history of the island nations within the geographic area of Micronesia, including some specific information about Chuuk. In the early 17th century, Spain colonized Guam, the Northern Marianas, the Republic of the Marshall Islands, and the Caroline Islands, which includes the Federated States of Micronesia (Pohnpei, Yap, Kosrae, and Chuuk), and the Republic of Palau. Governed by an administrative center in Manila, troops as well as Protestant and Catholic missionaries began to set foot on the islands. As time went on, the Spanish set up an administrative office on Yap and Pohnpei. Chuuk, however, was very resistant to Spanish visitors throughout the 19th century. Chuuk became known as the “terror of the Carolines” according to one missionary, even though there was also resistance from Pohnpei, Kosrae, and the Marshall Islands (p. 63). Noted in maritime journals, Chuuk was avoided by ship captains. Missionaries, including some Americans, as well as merchants (including those from Japan, Britain, America, and Germany) though, firmly populated the islands by 1886. At one point, the Spanish authorities on Pohnpei became suspicious of the Japanese traders arriving who were marrying local women. In the end, after searching each island in the lagoon many years later, they found only a total of fifteen Japanese, half of them living on the Chuukese island of Udot. Also in 1886, the Spanish finally landed one of their naval cruisers to diffuse a dispute between two warring factions on Chuuk’s Uman and Fefan Islands. The truce was short lived, and Fefan went to war with Toloas, and Uman resumed fighting with them shortly afterward.

Then after the Spanish-American War of 1898 (Hezel, 1995), with the loss of Guam, the Philippines, and Wake Island to the US, and a weakened government, Spain sold the remaining islands to Germany. From the beginning, Germany took a firm stand and attempted to stop the

illegal trade of guns and liquor. In a surprise visit to Chuuk, a police raid arrested seven Japanese traders and took them to Pohnpei, while the European traders were given a warning. The Germans found the Chuukese cooperative in returning the guns and ammunition the Chuukese possessed. All of their 436 guns were surrendered without resistance. To their surprise, the Chuukese began planting coconut and fruit trees, and cleared their land under the German's request to make room for others to resettle. The Germans stepped up their Copra production in Chuuk, and the Jaluit Company built a new residence and warehouses on the Chuukese island of Eten. Japanese trading interests were suspended when the German government banished the South Seas Hiki Trading Company. Only two Japanese nationals remained. In 1908, 250 young Chuukese men signed on to work at the phosphate mines, and in 1909, the German government set up an administrative station on Toloas in the Chuuk Lagoon. Because the German government refereed local disputes, especially those involving land, and because they set up a final court of appeals, the Chuukese may have been more receptive to their leadership than to the Spanish leadership. Later, the German government targeted medical and educational services, and brought a physician to the islands. But before any plans could be implemented, World War I broke out in 1914, and Japan occupied the Micronesian islands.

The Japanese School System in Micronesia

The Japanese navy soon displaced the German officials, and started basic schools to replace the German and mission systems (Shuster, 1979). Using naval officers and officials of the Nanyo Boeki Company as teachers, the Japanese created a modest curriculum of Japanese language, singing, and arithmetic. By 1915, six elementary schools replaced the early efforts, one of which was built on Chuuk. The new staff consisted of Japanese teachers who were qualified to teach primary school in Japan, and the curriculum was expanded. It included ethics and

handicrafts, such as weaving and carving. In 1918, the military administration was replaced by a civil one, but still under the final authority of the resident naval commander. This new civil administration saw a need to segregate the schooling system. As such, a school for the locals was established and a separate school was established to accommodate the increasing number of Japanese families coming to the islands. Using the same curriculum and schooling program as the Ministry of Education in Japan, the Japanese schools consisted of a six-year primary school, followed by two more years of schooling. In contrast, the school for the local children consisted of a three-year program and a two year supplementary course, which many were not able to complete. Thus, schooling for the locals was designed to socialize and expose them to the Japanese language, culture, and obedience. David Ramarui shared his first-hand account of the Japanese schooling system (as cited in Shuster, 1979, p. 24).

Classes were big, up to more than eighty students in one class in the fourth and fifth grade levels, with one teacher teaching all subjects: Japanese, world history, geography, science, arts, handicrafts, arithmetic, gardening or agriculture and physical education. Vernacular was completely eliminated from the curriculum. Students were punished if they spoke their native tongue. Most subjects were taught by rote-memorizing. Group reading was a common way of teaching reading. Corporal punishment was the usual way of discipline and school children were slapped or hit on the head with the fist or bamboo if they misbehaved.

This school system produced hundreds of young Micronesians who could speak some Japanese (Shuster, 1979). Though not literate enough to read a newspaper, many could converse in Japanese and hold salaried positions on the islands (Hezel, 1995). The small number of local children that did well in school became carpenters, assistant teachers, assistant policemen, clerks,

and agriculturalists (Shuster, 1979). Local children were not allowed, though, to pursue higher education or teacher training.

World War II

In 1937, the Japanese navy began to rebuild its presence in preparation for the Second World War (Hezel, 1995). Airfields were also built and 500 Korean War prisoners were used as labor to build them on the Chuuk island of Weno. In 1941, the Japanese Fourth Fleet moved its naval headquarters to Chuuk, which was termed by the American press as the “Gibraltar of the Pacific” (p. 220). Beginning in 1942, the people of Chuuk witnessed a huge number of battleships, aircraft carriers, heavy cruisers and destroyers make their base there. Schools and the mines were closed in 1942. By the last year of the war, there were 38,000 Japanese soldiers and civilians on Chuuk. Resources were scarce, and coconut and breadfruit trees were reserved for the military, so the local Chuukese starved. When the Japanese surrendered in 1945, the 38,000 Japanese remained in Chuuk until 1946.

The U.S. School System in Micronesia

In 1947, the United Nations (UN) gave the US authority over Micronesia (Conklin, 1984). First, under the Navy, and then the Department of the Interior, school structures were put in place. Instruction was in the local language, taught by local teachers, but supplemented with textbooks depicting the American culture (Hezel, 1995). In 1951, the Department of the Interior was charged to bring change to the governments, economy, and social life of Micronesia. Bob Gibson became the Trust Territory Education Director. By 1956, high schools were established to provide a small group of local men and women to take government positions. Between 1954 and 1956, the number of local personnel on the government payroll increased from 1,225 to 1,800, which did not include elementary teachers, who were paid under the municipal

government. The school system, however, mainly served the major populations (Conklin). Outer-island and small villages did not typically have schools, and the open-air buildings were susceptible to closing down in inclement weather. Attendance was also haphazard.

In 1960, a radical change in U.S. governmental policy occurred (Conklin, 1984). The Kennedy administration began a massive effort to improve health, education, and the economy from a U.S. perspective. Following the recommendations of the Solomon Report, a report that emphasized an educational plan to enhance the Americanization of Micronesia, the Kennedy program called for education through grade six, a concentrated study of English, and English as the language of instruction. Beginning in 1961, American contracted teachers and Peace Corps Volunteers began to arrive, and by 1966, over half of all the teachers in Micronesia were American. US spending in Micronesia also increased from \$569,000 in 1962 to \$138 million in 1979. Primary schools were built in every settlement large enough to supply students. Some of these places were in remote areas that had never had contact with outsiders. As children began attending schools, they also became separated from their home communities, undermining traditional authority and spreading urbanization. Education became a responsibility of the U.S. authorities, which was not structured to the local population's needs.

President Johnson also sent more Peace Corps members to teach English, as well as train for other jobs in reaction to the strengthening of Micronesia's political status (Hezel, 1995). This, however, had an adverse effect. Many Peace Corps members were sympathetic to the independence of Micronesia and many Peace Corps attorneys represented local islanders in disputes with the U.S. government. The school enrollment increased to almost 25,000, making education the biggest industry in Micronesia. In Chuuk in the early 60s, there were fifteen high school graduates, but by 1975 there were approximately 300.

Micronesian Independence

During 1969-1970, Micronesia began to seriously look at independence from the US (Hezel, 1995). The Independence Coalition was established by leaders such as Andon Amaraich and Tosiwo Nakayama, both from Chuuk. The Congress of Micronesia, under the leadership of Amaraich implemented its own constitution, and in 1978, the US conceded and recognized the document without cutting off foreign aid. At this time, Palau and the Marshall Islands created their own constitutions and decided to deal with the US separately, dissolving the Congress of Micronesia.

In 1986, the Compact of Free Association officially went into effect for the Federated States of Micronesia (FSM) and the Marshall Islands, and later, for Palau (Hezel, 1995). Palau initially held out because the US was not happy with the clause in the Palauan constitution that disallowed nuclear, chemical, and biological weapon testing and storage on their islands. Later, though, the US conceded to this. The compact grants Micronesian nations sovereignty and full authority over their affairs, relying on the US only for financial assistance, in exchange for defense and security. The Compact also permits the US to keep other nations out of Micronesia, the use of Kwajalein for its missile program, and the use of a large portion of Palau for an airstrip and training maneuvers. The latter two stipulations for the US were part of the reason why the Marshallese Islands and Palau pulled out of the Congress of Micronesia. Both nations felt they had more bargaining power when negotiating directly with the US. In 2003, the Compact was renewed for twenty more years with the FSM and Marshall Islands, including \$3.5 billion U.S. dollars for both countries. Palau currently negotiates with the US on a separate basis.

The main change between the two compacts was access to health care for the Marshallese, FSM, and Palau (Appel, Atkins, Denton-Spalding, Dahl, Dockery, McDowell, Nguyen, Parma, Pham,

Reed, Roper, & Webster, 2017). In a report for the Governor of Hawai‘i, the authors determined changes in state and federal policy created “confusion and uncertainty” among COFA migrants due to language barriers and urgent medical needs (p. 7). As a result, a significant portion of the population lost their health coverage. Beginning in 1986 during the first compact, COFA migrants were eligible for federally funded health care programs, including Medicaid and the Children’s Health Insurance Program (McElfish, Haligren, & Yamada, 2015). Then in 1996, the U.S. Congress passed the Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA) that placed the COFA migrants under a special immigration status and took away most of their federal health care benefits (Appel et al., 2017). Disagreeing with the exclusion of COFA migrants in the PRWORA, the state of Hawai‘i continued to submit claims and receive federal funding until 2000. In an attempt to reduce health costs in 2010, Hawai‘i moved some COFA migrants from Med-QUEST to a new program called Basic health Hawai‘i, which limited the number of doctor visits and other services such as dialysis. Hawai‘i Appleseed, a legal aid organization, intervened and filed a federal lawsuit on behalf of the COFA migrants. Up until 2014, COFA migrants continued to receive Med-QUEST while the lawsuit moved through the courts. Then in 2015, under the Affordable Care Act, COFA migrants were required to enroll for health care through the insurance exchange, the Hawai‘i Health Connector. That same year, faced with significant technical challenges, the Hawai‘i Health Connector was replaced by a federally managed exchange within months after the first enrollment period. All those who enrolled in the state’s system had to re-enroll in the new federal system. The following year in 2016, all patients had to re-enroll or lose their health insurance. If COFA migrants were under the 100 percent of the U.S. federal poverty level, their premiums were waived, and those COFA

migrants that were 65 years old and older, blind, disabled, and/or pregnant continued to receive Medicaid-like state funded insurance.

Micronesians in Hawai‘i

The Secretary of the Interior is responsible for overseeing U.S. federal assistance provided to the citizens of the Federated States of Micronesia (Pohnpei, Yap, Kosrae, and Chuuk), the Republic of the Marshall Islands, and the Republic of Palau (United States Department of the Interior, 2017). Under current law, the U.S. Census Bureau is required to conduct an enumeration every five years for the distribution of the Compact Impact Funds to help offset the economic and social impact of migrants in Hawai‘i, Guam, the Commonwealth of the Northern Mariana Islands (CNMI), and American Samoa. The next count will be in 2018, which will be the last one before the Compact will expire in 2023. Citizens from these three nations are legal “nonimmigrants” who can indefinitely live, work, and study in the United States without the need of a visa. They may also serve in the U.S. armed forces.

Table 1.

U.S. Census Bureau Enumeration of Compact Migrants in various locales

U.S. Census Bureau Enumeration of Compact Migrants in Affected Jurisdictions		
	2008	2013
Hawai‘i	12,215	14,700
Guam	18,305	17,170
CNMI	2,100	2,660
American Samoa	15	25
United States Department of the Interior, 2017		

In 2005, Pobutsky, Buenconsejo-Lu, Chow, Palafox and Maskarinec published an article on health issues and community-based solutions. Top health needs mentioned as prevalent among Micronesians coming to Hawai‘i in the literature included: Tuberculosis (Hawai‘i Department of Health, Hawai‘i Tuberculosis Control Program, 2017), Chlamydia and Gonorrhea (Hawai‘i Department of Health, STD-AIDS Prevention Services Branch, 2008-2009), and cervical and thyroid cancers from certain islands (Palafox, Yamada, Ou, Minami, Johnson, & Katz, 2004). To address these and other health needs, the authors felt a successful community engagement endeavor was the Hawai‘i Community Foundations Mo Better Together grant. Through a series of community-based meetings, various organizations, community members, and churches formed focus groups to discuss what they saw as pressing needs, and solutions. Concerns included health, but also housing, job training and placement, legal counseling, education, and health insurance. For the solution, many organizations collaborated to address their priorities. The effectiveness of this effort was the multitude of independent groups such as the Nations of Micronesia, Micronesians United, and the Micronesian Community Network coming together.

Another example of a successful project for the authors was the Hawai‘i Department of Health’s creation of a forum that meets on a regular basis to discuss and exchange ideas (Pobutsky, Buenconsejo-Lu, Chow, Palafox, & Maskarinec, 2005). The forum included the Public Health Nursing Branch, the Tuberculosis Control Branch, the STD/AIDS Prevention Branch, the Hansen’s Disease Branch, the immunization Branch, the Chronic Disease Prevention and Control branch, Bilingual Health Services, as well as periodic guests from the University of Hawai‘i, Hawai‘i Primary Care Association, the Pacific Islands Primary Care Association, and the Pacific Island Health Officers Association. The authors stated that more partnerships with

community health centers and contractors to help monitor data were needed. At our community center, we have spring-boarded from these concepts into creating a space where language and culture is also discussed and supported.

Pobutsky, Krupitsky, and Yamada (2009) looked at health, language, and other determinants of health conducted in 2007. A respondent for each household reported on all their household's individuals. In total, there were 2,522 individuals and 454 households in the study. Of the respondents, Marshallese made up 52.6%, and 45.7% were from the FSM. Eighty-eight percent of the FSM respondents were Chuukese. There were no significant differences between the Marshallese and Chuukese in the study, with the exception that the Marshallese have had a longer migration period, mainly due to them seeking health care for U.S. nuclear testing and radiation induced cancers.

The study found that the majority (76.4%) of the respondents did not report any health problems (Pobutsky, Krupitsky, & Yamada, 2009). Of the health issues that were recorded, diabetes was the most common, with one in three adults, 40 years old and older, contracting the chronic disease. This is consistent with other recent studies that found a high rate of diabetes (20%) in the Marshall Islands (Yamada, Dodd, Soe, Chen, & Bauman, 2004). From the 454 households, 61.3% reported having coverage by Hawai'i MEDQUEST, an income-based health insurance, including Medicaid-Fee for Service. In accessing health care, 28.9% reported difficulty, which included filling out health insurance forms or working with agencies. Many reported having difficulty communicating and writing in English for themselves or relatives.

Fifty-two percent of the Marshallese respondents spoke only Marshallese at home, 41.9% reported using both Marshallese and English, and 3.8% spoke only English (Pobutsky, Krupitsky, & Yamada, 2009). Among the Chuukese, 41.9% spoke only Chuukese at home,

37.4% spoke both Chuukese and English, and 6.6% spoke only English. Rating their own English proficiency, 58.5% of respondents reported excellent/good ability, 20.7% reported fair, and 14.8% reported poor. Of the respondents over 18-years-old, 17% had less than a high school education, 23.7% had some high school education, 36% graduated from high school, 16.5% had some college experience, and 4.8% were college graduates or held graduate degrees.

Other determinants of health included employment and housing. In regards to employment, 57.3% of the adults reported being employed in occupations such as restaurants/food service, hotels/cleaning services, security guards, retail sales, airport/airline services, and delivery service (Pobutsky, Krupitsky, & Yamada, 2009). For housing, 40.1% reported living in an apartment, 29% in a house, and 15.6% in shared or public housing, and 16.3% were homeless or living in a homeless shelter. Also part of the study, Pobutsky, Krupitsky, and Yamada (2009) looked at the top three reasons why respondents migrated to Hawai'i. These were migrating for better health care (34.7%), better education (33.1%), and better jobs (22.2%).

Research on Micronesian Students

Okamoto, et al. (2008) did an exploratory qualitative study with 41 students divided into nine different focus groups to examine the risk factors secondary-level Micronesian students faced in our Hawai'i schools. Emerging as themes, one risk factor was migration, where students experienced a variety of situations. Some students had arrived only four months prior to the study, some did not live with their biological parents, and some students had moved around, including from the mainland. Another factor was housing conditions. Almost all participants lived in low income, crowded housing conditions. Some lived in apartments with up to twelve to thirteen people. Not all students found this a negative situation. Some enjoyed living in these

family conditions. Many, though, found that moving residences was a stressful experience. A third risk factor was community conditions, such as neighborhoods where fighting and substance abuse were present and garbage littered the streets. Racism was another risk factor. Participants felt other ethnic groups teased them because of their Micronesian identity and cultural differences. Words their peers used to tease them with included: “microscope,” and “Microsoft” (p. 138). Participants also felt that their teachers were influenced by stereotypes of Micronesian students. Fighting also emerged as a risk factor. This included fighting amongst themselves and with other ethnic groups. Finally, participants felt that substance abuse was prevalent in their communities, and felt others drank to fit in and be accepted by the older students.

Some ways participants shared that helped them cope with migration, housing conditions, community conditions, fighting, and substance abuse were engaging in traditional cultural practices and activities (Okamoto et al., 2008). These holiday and church events helped give them a sense of pride and community. Another way to address the above risk factors was implemented by a high school, through an after-school drug and violence primary prevention program. Being together in this setting helped Micronesian students get together and create a social network where older students mentored the younger ones. Participants felt this was helpful. The authors of the study further suggested front-loading services to families is important to prevent adverse outcomes brought on by poverty, violence, and substance abuse. These services could include financial assistance, vocational training, job placement for parents, drug prevention programs, and activities that foster ethnic pride and cultural practices. As mentioned above, at our community center, we offer a variety of programs to address these same issues.

Chuukese in Hawai‘i

Specifically regarding Chuukese students and parents in Hawai‘i schools, Iding, Cholymay, and Kaneshiro (2007) interviewed nine Chuukese students and four Chuukese parents about the differences between schools in Hawai‘i and Chuuk, things that may affect student adjustment, and suggestions to involve Chuukese families in schools. One difference included materials. In Chuuk for example, textbooks may not have been available, but parents encouraged their children to learn through stories, highlighting the importance of oral language. Other differences included reasons why Chuukese parents may send their children to Hawai‘i schools: these differences include variety of course offerings, opportunity to learn English, and learning to read for the first time. Barriers to student adjustment included lack of English proficiency, negative peer pressure to devalue school, and negative teacher expectations of Chuukese students. One student felt that her teacher had a negative image of Chuukese students. Finally, some ways to increase family involvement in schools were sport clubs, opportunities for students to share about their cultures, and interpreters for parents during parent conferences.

The Community

The local community is a neighborhood comprised of apartment complexes for low-income families located on the island of O‘ahu. The community is situated between a local school and an industrial complex. Ethnically, it is comprised of mostly Marshallese, Chuukese, Polynesian, and Filipino families. According to the 2015-16 School Status and Improvement Report by the Department of Education (State of Hawai‘i Department of Education, 2016), more than 80% of the local elementary school’s population receives free or reduced-priced meals. The predominant ethnicities represented at the school are Micronesian and Filipino. More than a third of the students are English Learners (EL). Students in the state of Hawai‘i are eligible for

English Learner services when one or more of the three school enrollment form questions are other than English, the student's first acquired language, language most spoken at home, and/or language most spoken by the student. The intermediate school and high school also have large numbers of English language learners.

Obtaining specific data for the local neighborhood was difficult. In my years serving the community, I have seen many challenges. Many of these families have cultural and language barriers that make it difficult for them to navigate Western society. Some of these difficulties include parents who have limited English proficiency and little schooling, lack financial resources, and limited or no knowledge of public services that are available to families. Children also face similar and other difficulties. They may live in large households with relatives who are unable to give them the support they need and may lack positive role models.

One of the policies in place that supports the needs of English Learner communities is through the federal Title III policy (United States Department of Education, 2016). As amended by the *Every Student Succeeds Act* (ESSA), conducting parent, family, and community engagement for English Learners is a requirement for Local Educational Agencies receiving a Title III formula subgrant. "Community" is defined as follows:

A community may include the local and extended network of organizations that exist to support the student and his or her family. These communities can include private, non-profit, for-profit, or faith-based organizations. A school and LEA should make an effort to familiarize themselves with the various community organizations that support the students and families in their area. Knowing the churches, synagogues, mosques or other faith-based communities to which families belong can provide avenues for communicating about school events, including important dates, like back to school night

or kindergarten enrollment. Non-profit organizations such as cultural centers, heritage language schools and mutual assistance associations in the local community often provide valuable educational services outside of school hours, such as tutoring and mentoring. Sharing information about students' needs and progress, with parental consent, can align those organizations efforts with the school's efforts and magnify the positive impact. (p. 28)

Two recently approved Hawai'i Board of Education's (BOE) policies, the Multilingualism for Equitable Education policy and Seal of Biliteracy, also support the efforts of this project by promoting and elevating the status of minority languages in a predominantly monolingual educational system. Both of these policies help send a message that speaking more than one language is an asset that deserves special recognition. These two policies also encourage rich language study beyond the two years of traditional language study at the secondary level, and provide students with more well-rounded applications and thus, more opportunities when applying for higher education and the employment market. The Hawai'i Board of Education's (BOE) policy: 105-14 Multilingualism for Equitable Education (Hawai'i State Government, 2016, para. 2) stated three goals:

- provide a range of language programs for multilingual students, which include students identified as English Learners and students who want to learn an additional language;
- provide effective educators with appropriate knowledge, skills, and instructional materials; and
- provide outreach supports to families to become actively engaged in their children's education.

The Hawai‘i Seal of Biliteracy is open to all students, not just English learners. This award recognizes those students who have attained a certain level of language proficiency in two or more languages by high school graduation. Hawai‘i Board of Education’s (BOE) policy: 105-15 Seal of Biliteracy (Hawai‘i State Government, 2016, para. 1) stated:

The Board of Education hereby establishes a Seal of Biliteracy to be awarded upon graduation to students who demonstrate a high proficiency in either of the State’s two official languages and at least one additional language, including American Sign Language; provided that a student who demonstrates a high proficiency in both of the State’s two official languages shall be awarded a Seal of Biliteracy.

The Community Center

The Weed and Seed program was originally established by the U.S. Department of Justice to merge law enforcement and community revitalization (U.S. Department of Justice, 2004). The program, started in 1991, weeds out crime and drug use, and then seeds the target community through social and economic revitalization. In 2013, Barbara Tom partnered with Weed and Seed to allow her to use their office, a two bedroom apartment, for her community center project. Through this partnership, the community center started a computer center with a printer, provided a safe place where children could do their homework, and accommodated a sewing club for women. For us, this was a crucial partnership, and provided a rent-free, utility-free space.

When the center was started up in the summer of 2013 by Barbara Tom, a retired public health nurse, through informal data collection, it was determined that there was a need for computer access in the area and the local library could not accommodate the number of students wanting to use their computers for various homework assignments. Informal conversations with

the community indicated that many of the students in the area did not have computers at home and/or had limited accessibility to internet connectivity—our center provides both. The ultimate goal of the center, then and now, is to support students and adults in the community, while validating home languages and cultures. The main language groups populating the center are Marshallese and Chuukese. Barbara also established a women’s sewing group that met weekly to empower the women to establish relationships, sewing skills, and help support local agencies needing smocks.

Once the partnership with the Department of Education (DOE) was established, the center was able to increase its staffing and support more programs. Since the DOE already had bilingual personnel to help bridge the home and school, the center became a site where the Bilingual School Home Assistants (school-home liaisons that are bilingual in the top five most-spoken languages in the district) could build relationships with the community. Also, through the DOE, the center secured a 21st Century grant for five years to employ tutors to help children with their homework and provide school enrichment activities for the center. Though we encouraged the children to attend their local schools for tutoring services, there were a number of students that chose to attend the center instead. One unique aspect of the center is that it provided local community member tutors, often bilingual, who could work with the children in a non-school environment.

Ongoing partnerships with organizations is another key aspect of our center. This took place on multiple levels. First, a relationship was established with a local coalition (a non-profit organization) composed of board members from a variety of organizations that met bi-monthly to volunteer their time to support the community. Members included public health nurses, non-profit organization members already involved in providing services for the community, law

enforcement, a city government administrator, and members from the Department of Education. During the general meetings, local government representatives or their designees usually attended, along with guests from a variety of community organizations.

Second, partnerships with other organizations really helped to support the community center. Americorps helped supply the center with more full-time personnel. The community center received three Americorps VISTA members: one to help with volunteer capacity building, one to focus on grant writing, and one to help us with data collection so we could monitor and improve our programs. We have partnered with non-profit organizations to give job preparatory classes, to teach English as a Second Language classes for adults with bilingual support, to give free legal services, and to help with health enrollment. Public Health also remains a strong partner in teaching the parents about nutrition, disease, and many more topics. While the center has evolved into a place where parents can gain access to many public services, it also provides bilingual support/language access and validates the importance of retaining their first language and culture.

Finally, partnerships with committees outside the center were established for the community members to give input. For example, Barbara Tom's Nations of Micronesia committee (the same Barbara mentioned above that started our community center) meets regularly, creating a venue for key stakeholders to come together and discuss and troubleshoot pertinent issues involving the Micronesian community. For example, various people, including government administrators, were invited to attend meetings to help address and troubleshoot problems that were arising with the Micronesian population. One of these problems, as a result of a change in federal policy, involved helping the Micronesian community enroll for health insurance.

Several programs are good models for this community center, especially those that recognize that the key to success is attained by addressing a multitude of challenges across multiple disciplines. The Institute of Human Services is one such organization that assists homeless families with jobs and housing. The program does this by providing a holistic approach to homelessness through offering services for healthcare, education, job training, and acquiring knowledge of the Western dominant culture, while maintaining immigrant/emigrant language and cultural practices. Kokua Kalihi Valley Comprehensive Family Services (2018) is another successful program. The health center approaches health holistically by providing support to the community via comprehensive services such as: job training, childcare and medical/legal assistance, and nutrition education on the center's sustainable farm. Finally, the Le Fetuao Samoan Language Center (Le Fetuao, 2018), a non-profit organization, is a source of inspiration as it provides youth with the opportunity to learn about their Samoan heritage language and culture. Elisapeta Tu'upo-Alaimaleata, the Executive Director and Founder, has also established partnerships with the University of Hawai'i and works with local community members, parents, and volunteers to run the center.

The Engaged Language Policy and Practices Approach and Community Organizing

The Engaged Language Policy and Practices (ELP) approach described here is composed of four collaborative steps (Davis & Phyak, 2017):

- conducting ideological analyses,
- planning resistance,
- developing community-based language and education policy, and
- building curriculum and practices that are relevant to each particular community.

ELP is an alternative approach to language policy studies (Davis, 2014) in that it deconstructs marginalizing ideologies and promotes on-the-ground community action toward equitable policies and practices. The uniqueness of the ELP approach is that the research focuses on a shared inquiry process, not just conducting research on others.

In order to organize the Marshallese and Chuukese members at the community center, steering committees were created to discuss and address family language policies and community needs. Taking the similar epistemology of Warren, Mapp, and the Community Organizing and School Reform Project's, *A Match on Dry Grass* (2011), this study views community organizing as bringing members, in this case, steering committees together, to build the community's capacity for action. The central goal is to treat and develop all community members as potential leaders. This begins by reshaping how individuals see themselves and builds their capacity to connect with others, increasing their knowledge about pertinent issues as well as skills in meeting and working with others. Some ways organizers foster leadership among communities is to:

- listen carefully to understand the communities concerns and why they care about them,
- identify talents of individuals, and
- engage values, interests, and passions.

Through a dialogic process, community members begin to see that their individual concerns may be collective, systematic issues that can be solved together.

The insights provided through my dissertation study create a model from which to work towards implementing other systems, policies, and physical and socio-emotional spaces for supporting the realities communities face today. Following the ELP approach suggested by

Davis and Phyak (2015), this study contributes to the literature on supporting the Marshallese and Chuukese populations. ELP aims to foster language ideological awareness, acknowledge local knowledge and needs, and produce systems and policies that are sensitive and responsive to the economic and social realities of local communities. This study is also informed by Fine's (2006) participatory action research where activists and researchers are encouraged to work together toward a collaborative transformation, while at the same time recognizing that those studied possess critical knowledge and can also be architects of the research. Also, this approach draws from Warren, Mapp, and the Community Organizing and School Reform Project (2011), where strong community organizing involves organizing at three levels: community, individual, and institutional. Starting with the community, people are brought together by their shared history, identity, and traditions. This bridging of social capital creates a vehicle whereby the people begin to change the way they think about their community and their collective power toward equity in society. Developing individuals as leaders is the central goal of organizing, regardless of whether an individual holds a formal leadership position or not. As mentioned above, this is the first step in getting individuals to think differently about themselves. Finally, communities and individuals work together toward changing the relationship with their schools. This occurs when multiple actors, including district officials, principals, teachers, and parents, come together to work toward a common vision.

CHAPTER 2

CONCEPTUAL FRAMEWORK

Davis and Phyak (2015, 2017) defined Engaged Language Policy and Practices (ELP) as a multi-step process that begins with an ideological analysis of all concerned, and ends in developing policies and processes that are relevant and engaging to the community. Before going forward, it is important to note that in an ethnographic approach, especially in a critical or ELP one, theory and method are closely related. According to Madison (2012), theory is used as a way to interpret a social phenomenon that guides our interview questions and interpretations. But the degree we use these methods further depends on the researcher's purpose, the theoretical framework, and the context of the study (Murillo, 2004).

This chapter will examine language ideology, language policy, identity, bilingual community education, and then discuss the ELP process as a research methodology. The ELP approach will be discussed in detail later. According to Ricento (2006), language ideologies are key to language policy making. As a result, language beliefs and practices go hand-in-hand. Language policy is often carried out through public education, through the national language (Farr & Song, 2011). McGroarty (2010) emphasized the importance of educators understanding the linguistic ideologies that surround their teaching efforts.

Milroy and Milroy (2012), in their text on Standard English and language ideology, presented popular ideological positions about language that they defined as beliefs and attitudes toward language. Mainly conditioned by factors outside of the language itself, they illustrated social class in the English phrase: "I did it" versus "I done it." Depending on the social class of the speaker, this statement may be judged as a grammatically correct or incorrect. In their latest edition, Milroy and Milroy (2012) broadened their earlier concept of language ideology towards

socially conditioned attitudes and beliefs about language that are also historically influenced. Language histories provide insight into the social and language ideologies of speakers, and the structure of our social worlds. These histories play an important role in legitimizing the standard language where no speaker is language ideology-free nor naïve. In British literary history, for example, the historical significance of only a limited number of prominent figures such as Chaucer and Shakespeare are credited with influencing the English standard language rather than the millions of other undervalued and ignored speakers of other English dialects (e.g., Cockney) throughout history.

The Language Ideological Approach

Kroskrity (2000, 2010) defined language ideologies as the beliefs about language structure and usage, frequently associated with political and economic interests of all involved, including individuals, groups, and nation-states. The language ideological approach examines speakers' consciousness of their language and their positionality within political economic systems in shaping their beliefs and discursive practices (Kroskrity, 2000). According to Kroskrity (2016), Michael Silverstein's 1979 article was one of the first to recognize the role of language ideology as an influential part of language. He saw the relationship between speakers' awareness of their language, their rationalization of the language structure and use as relevant factors in shaping the evolution of a language's structure. Silverstein (1979) gave examples of language change and the role of ideology in shaping linguistic structures. In one instance, he illustrated how speakers contributed to the shift from the generic "he" in late 20th century, to "you," eliminating "thou" from non-Quaker English speech.

Within anthropology and linguistics, the recognition of the importance of language ideology marked a shift from past scholarly assumptions (Kroskrity, 2010, 2016). Kroskrity

states, influential figures such as Franz Boas (1911) were more concerned with description and analysis of languages, rather than local speaker notions. For Boas, local speakers' consciousness of their languages had no analytic value because he felt they could not interpret the linguistic facts. Other researchers such as Bloomfield (1933), according to Kroskrity, concluded that speakers' language ideologies had a minimal effect on their actual speech. In the latter part of the 20th century, Chomsky's (1965) transformative-generative concept further dismissed speaker ideologies and saw them as merely hosts for language (as cited in Kroskrity, 2010, 2016).

In addition to Silverstein's (1979) concept of native consciousness of linguistic structures, Kroskrity states, another topic emerged through Jakobson (1957, 1960) and Hymes (1964). This was the examination of language use by speakers and their sociocultural worlds. Hymes (1974) included the speech community's local theories of their speech. Blom and Gumperz (1972) considered local theories of discourse practices and how linguistic forms derived their social meaning through interactional use. Later, Marxist and other political economic perspectives emerged and inspired linguistic anthropologists to integrate these theories with the interests of speakers' awareness of their linguistic systems (Kroskrity, 2010, 2016). Some of these works, as cited in Kroskrity, include Gal's *Language Shift* (1979) and *Language and Political Economy* (1989), Hill's *The Grammar of Consciousness and the Consciousness of Grammar* (1985), Irvine's *When Talk is Cheap: Language and Political Economy* (1989), and Woolard's *Language Variation and Cultural Hegemony* (1985). These works, in turn, inspired anthologies devoted to language ideological work: Schieffelin, Woolard, & Kroskrity (1998), Blommaert (1999), Kroskrity (2000), Gal & Woolard (2001), and Makihara & Scheffelin (2007).

Beginning in 2000, Kroskrity discussed four main overlapping dimensions of the language ideological approach that can contribute to the study of the beliefs about language. In 2016, Kroskrity reduced these to three major ones: positionality, multiplicity, and awareness. Positionality represents the perception that language is constructed in the interests of a specific social or cultural group and its attempt to promote/legitimize those interests. Grounded in social experience, members' notions of language are interest-laden. Nationalist programs of language standardization, for example, may appeal to communicative efficiency, but nevertheless, are underlain with political and economic positioned agendas, since a state supported hegemonic standard will always benefit some groups over others (Silverstein, 1996; Woolard, 1985). To Kroskrity (2010, 2016), positionality argues against the existence of the disinterested language user or neutral perspective. Thus, regardless of whether state policies and practices promote or suppress multilingualism, groups will position themselves and react to them differently. The Puerto Rican community of El Barrio in New York City, for example, found a valued status as Nuyoricans in being able to converse in a mixture of Spanish and English (Zentella, 1997). Members of the English-only movement, however, saw their language as threatened (Schmidt, 2007).

The monolingual ideology is another important aspect that can be related to Kroskrity's positionality. Lippi-Green (1997) defined a nationalist program of language standardization or standard language ideology as an idealized oral and written language that is imposed by the middle and upper class, and is carried out through educational and institutionalized policies and practices. As a result, the language subordination process is produced, which exemplifies the standard, and devalues others. For Lippi-Green, the superiority of Standard English is not because of its structural properties or its communicative efficiency, but for its association with

the affluent class' interests (Lippi-Green, 1997). Thus, different dialects of spoken English: Standard American English, African American Vernacular English, Southern American English, etc., receive different degrees of respect and statuses depending on the positionality of the speaker.

Kroskrity (2000, 2010, 2016) cited examples within positionality, where opposing interests are sometimes more visible among competing groups such as fighting for airtime on Zambian radio (Spitlnik, 1998), or debates about the institutional status of the Corsican language (Jaffe, 1999b). In other instances, positionality can occur within a single, homogeneous group such as in Arizona Tewa kiva speech, where elders, the ceremonial elite, received the complicity of other social groups and classes (Kroskrity, 1998).

The above example leads into Kroskrity's second concept of multiplicity (2000, 2010, 2016). Though grounded in social experience, language ideologies are never uniformly distributed through any community. Each community is composed of multiple language ideologies that can be divided by social class, gender, clan, and generations. Kroskrity cited Hill's (1998) study of Mexicano language ideologies as one example of multiplicity and gender. In regards to Nahuatl honorific registers and other polite forms, older men held more strongly to the traditional practice, while women, seeing their status improve in modern times, expressed more ambivalence towards this. Another example of multiplicity, as illustrated by Kroskrity, is Errington's (1998, 2000) research on language ideologies and the formation of standard Indonesian. In the Indonesian state's attempt to create a culturally neutral language available to all its citizens, Errington revealed a contradiction. Largely composed of Old Javanese, Sanskrit, and close to a thousand terms from English, the new standardized language actually became

socially distributed, excluding many who did not have access to these three prestige languages. This created a state-endorsed social inequality.

Multiplicity can also be used to examine clashes between different ideological perspectives on language (Kroskrity, 2000, 2010, 2016). Jaffe's (1999b) research on language ideologies in Corsica revealed a conflict in two ideological perspectives while translating French literature into Corsican. French, the state's official written language, created a division among Corsican language ideologies. For some, translating the French literature was an attempt to promote Corsican, while to others, it represented a colonized approach because the French literature did not originate from a unique Corsican identity. By revealing ideological differences, a better understanding of their properties, scope and force can be made.

Multiplicity can also be used to examine language ideological contact, contention, and transformation (Kroskrity, 2000, 2010). The Western Mono Tribe of Central California, for example, before contact with the Euro-Americans, valued multilingualism and did not base their tribal identity on a particular language (Kroskrity, 2009). Living in hunter-gatherer communities, these tribes moved seasonally and often intermarried. However, after Euro-American domination in the late twentieth century, exposure to nationalist language ideologies influenced a shift to linking a single language with group identity.

Makihara (2007) had similar findings with the Rapa Nui on a Polynesian island that is part of the Chilean state. Using a mixture of Spanish and their indigenous language, the community has shifted from viewing themselves as merely Chilean citizens to viewing themselves as indigenous people with special rights. As a result, political activists are using a Rapa Nui register in public contexts to emphasize their unique identity.

The third characteristic of language ideologies is speaker awareness, whereby members of a community possess different levels of awareness of local language ideologies (Kroskrity, 2000, 2010). Within this awareness, researchers not only look at member articulation of their language ideologies, but also their ideologies in practice, through their actual usage. Thus, one source of awareness comes from the types of social settings where language ideologies are produced. Often, these sites are religious or institutional rituals where specific beliefs are assigned. One example is the renewal movement of the Shoshoni (Loether, 2009). In attempts to create more successful language revitalization initiatives, and to counter the negative images of languages dying or being obsolete (as often associated with Native American languages in the past), language planners have revalorized their languages by classifying English as a “dead” language, which lacks the world view of an indigenous one. By strategically altering language ideology, researchers saw this as an attempt to reestablish a new awareness of a dominant Native American language and culture (Gomez de Garcia, Axelrod, & Lachler, 2009). According to Silverstein (1979), when speakers rationalize their language, they are actually taking the first step in changing their language and their beliefs about it.

Monolingualism/The Standard English Ideology

Language diversity in the US is largely shaped by two language ideologies (Wiley & Lukes, 1996): The monolingual ideology and the standard language ideology of English. Although many languages were spoken in North America before the United States was established as a nation, the association of English and the American identity took root in World War I (Ricento, 2003; Wiley, 1998). Americanization was carried out through large-scale education programs that taught American values, ways of thinking, and the national language, English. Ricento (2003) cites an example of these beliefs from the America, Americanism,

Americanization (Department of the Interior, 1919): “All Americans must be taught to read and write and think in one language. This is a primary condition to that growth which all nations expect of us and which we demand of ourselves” (Department of the Interior, 1919, p.11).

Another example, cited by Ricento (2003), is illustrated in the Education Bulletin (State of New Jersey Department of Public Instruction, 1918, p. 43):

Do you know what 100 percent American means? Many of us have the wrong idea in thinking that he is a person born or naturalized in our country. No, that is not enough. He is a person who believes in American ideas and ideals. You of foreign birth need not forget the teachings of your old home. Just translate them into the thoughts of America.

The standard language ideology of English (Ricento, 2013), on the other hand, promotes one variety of English that is spoken by the dominant social group. Idealized through the written language in grammar books and dictionaries, the standard variety gains status over other varieties, and is believed to be more correct. The written standard then makes its way to the schooling system, where other varieties (e.g., African American Vernacular English, Hawaiian Pidgin/Creole, etc.) tend to become viewed with a deficit status. This hegemonic process also exists in other countries like New Zealand with Maori-influenced English, and Britain with Cornish, Yorkshire, and Cockney varieties. These two ideologies form the context in which language policy is formed in countries such as the US, Britain, New Zealand, and Australia (Wiley & Lukes, 1996).

Inspired by Bourdieu’s notion of linguistic habitus, Gogolin (1997) introduced the concept of monolingual habitus when examining multilingual schools in Germany. Structured by a social environment, people live under the impression that the monolingual state is normal, while other languages must adjust. Thus, in language education policy, some languages/dialects

receive a standardized status, while other languages are seen as a deficit (Benson, 2014). Later, Clyne (2005, 2008) began to discuss the term monolingual mindset in Australia as he saw a paradox between an ever-present multilingual society and a majority of society that ignores it. He cited an example captured in a letter from the Australian Linguistic Society to the Prime Minister in 1978 (as cited in Clyne, 2005, p.21):

It appears to be widely believed in Australia that foreign languages are essentially unlearnable to normal people, and that Australians have a special innate anti-talent for learning them. Multilingualism is too hard for us, it is really for 'the others.' English, on the other hand, is learnable and even those languages which a normal person, and especially an Australian could never learn, can be learnt easily and effortlessly by people whose first language is not English.

Thus, the monolingual mindset is about seeing everything in terms of one language (Clyne, 2008). In this mindset, monolingualism is the norm, and pluralilingualism is the exception, which becomes reflected in social and educational planning. Ellis (2006) saw monolingualism represented in the literature in three ways. First, monolingualism is seen in the unmarked case, the normal state, where multilingualism is the exception. Secondly, monolinguals miss out on the benefits that multilinguals accrue. Finally, monolingualism reflects political and social interests that are embedded in social and educational policies.

One concept that reinforces the monolingual standard as the norm is the Territorial Principle, where some languages become legitimized while others become excluded and delegitimized (Pillar, 2016). Thus, languages become fixed to particular places based on historical settlement patterns, and receive recognition through language legislation, and language maps. In language maps, for example, languages are associated with certain areas, which for

many, is a natural way to think about language. And in fact, this is the basis for a lot of linguistic legislation, which links a particular language to a particular territory. Pillar noted that in France, for example, the constitution states: “The language of the Republic shall be French” (as cited in Pillar, 2016, p. 34). In the US, despite having no official national language, English is the language primarily used in government. Many U.S. states, however, have gone further and have adopted legislation granting official status to English, including the state of Hawai‘i, which has made both Hawaiian and English official languages (Hawai‘i State Government, 1978).

Pillar (2016) illustrated a more complex example of language and place, and language legislation in Belgium. A multilingual state, Belgium has two monolingual territories (Flanders uses Dutch, and Wallonia uses French), a bilingual territory (Brussels uses Dutch and French), and other monolingual territories where other languages receive certain protections (In Dutch regions, French is protected. In French regions, Dutch and/or German are protected. And in the German region, French is protected). Where this begins to get complicated is that some speakers may be located in the wrong territory. For example, a French family may be living in Flanders, with less language protection than counterparts in Wallonia. Another complication is that the legislated languages are not the Belgian varieties currently spoken, but were based on standardized languages from elsewhere. Thus, the German spoken in Belgium is Alsatian, not Standard German. Finally, languages without a historical place in Belgium have no legitimate place. Speakers of Portuguese, Arabic, Berber, and Spanish who migrated in the 1960s have been seen as out of place (Musgrave & Bradshaw, 2014).

Even in cases where a policy promotes linguistic diversity and minority languages, Pillar (2016) stated, language and place may come into play. The European Charter for Regional and Minority Languages was created to protect and promote linguistic diversity in public and private

life: education, judicial, public services, media, economic, and social life. Unfortunately, the protection only applies to those with historical ties to territories. Languages that have been historically spoken in Europe, but do not have a historical association with a territory such as Yiddish, or languages that have arrived after the modern state formation do not get these same protections. This concept of language and place creates two injustices. One, the reality of the languages spoken may not reflect what is in policy. Second, those speakers, including large groups that have immigrated recently, with no historical ties to a territory may be seen as illegitimate and denied legal protection. For example, under Germany's national legislation and the European Charter for Regional and Minority Languages, the linguistic and cultural rights of small groups like the Sorbs (60,000) are protected, while the Turks (3 million) are not.

Linguistic ideology can also be created, recreated, and contested in media and political debates (Pillar, 2016), which can help reinforce a one nation – one language ideology. Pillar illustrated this by a high school student's graduation speech at Orestimba High in 2012. Because the student chose to deliver his speech in Spanish, the event gained national attention; a commenter of a national media station voiced his disagreement with the student's language choice (CBS Sacramento, 2012). Soon a buzz among media websites followed, where the public could weigh in with their own opinions. The comment that received the highest number of "likes" was: "This was a flagrant insult to the United States of America which is an English speaking nation" (as cited in Piller, 2016, p. 43).

Another example, as cited by Pillar, is the past presidential Republican debate that was covered by NewsMax in 2016, where Donald Trump responded to Jeb Bush saying, "This is a country where we speak English, not Spanish" (NewsMax, 2016, para. 2). In a subsequent interview, ABC's Tom Llamas followed up and ask him to expand on his statement (The

Hollywood Reporter, 2015). Mr. Trump responded, “Well, I think that when you get right down to it, we’re a nation that speaks English. I think that, while we’re in this nation, we should be speaking English” (para. 3). He further stated, not only referring to Spanish but all languages, “Whether people like it or not, that’s how we assimilate” (para. 4).

Another way the monolingual and standard English ideology is supported is through private organizations such as U.S. English and English First, which spread their viewpoints by websites, legislative lobbying, and public mailings. Schmidt (2000) identified the three main types of issues with the English-only viewpoint: the restriction/elimination of bilingual education, the use of only English in government, and control of the services provided in other languages by U.S. states.

Non-native speakers of English who do not acquire fluency, may be accused of being lazy, unwilling/nonconforming, or even disloyal (Pillar, 2016). Unfortunately, language learning is much more complicated, and the final outcome of proficiency is difficult to predict due to the number of variables. Furthermore, many of these variables lie outside of the language learner’s control such as age, prior education, socio-economic status, gender, and religion. As cited in Pillar (2016), adolescents and young adults may attain fluency faster than older adults (Birdsong, 2006). High school graduates generally have an advantage over those who cannot read or write in their first language (Bigelow, 2010). If people are affluent, they would more likely have the time and resources to set aside for language learning over those trying to make ends meet (Block, 2014). Language acquisition may even be influenced by gender. In a study by Pavlenko and Pillar (2001), because they are immersed in English in the workplace, male employees may acquire fluency over stay-at-home housewives. Even ethnicity may play a factor. In Australian high schools, European-looking students were found to learn faster than Asian-looking ones

(Miller, 2003). In regards to religion, Christian converts may learn faster after conversion (Han, 2011).

Learning another language is also determined by whether an individual is learning in a supportive community/environment or one that is not (Pillar, 2016). Chang (2015) and Takahashi (2013) found that local students are less likely to engage with international students than their local peers. In the workplace, during break times, local workers preferred to spend time with each other rather than include second language learners who may need the language practice. Employers may even assign non proficient employees to jobs that require less interaction, offering them less language practice opportunities (Major, Terraschke, Major, & Setijadi, 2014; Yates, 2011).

Judgements about language proficiency may also be problematic, irrespective of actual proficiency level. In a study conducted by Rubin and Smith (1990) at a Florida university, speakers of Asian descent, regardless of English fluency, were judged to be less proficient than their Caucasian peers. The study used an audio-recorded science lecture delivered by a native-speaker of English in Standard English to undergraduate students. The audience was divided into two groups. One group received the lecture accompanied with a visual picture of a Caucasian woman, while the other group received the same lecture with an Asian woman in a picture. Many students who viewed the Asian woman's picture detected a foreign or Asian accent, though none was present in the auditory signal. Furthermore, the perceived accent led to perceived reduced comprehension. Students rated the quality of the Asian lecturer much lower, including the learning experience when they perceived it was delivered with a foreign accent.

Linguistic discrimination also occurs in the work place. In a 2009 Australian study by Booth, Leigh, and Varganova, for example, 5000 fictitious applications were sent to various

entry-level position openings for data entry, customer service, and sales. All details in the resumes were the same except for the applicant names. A variety of names were used, including Anglo-Saxon, Chinese, Indigenous, Italian, and Middle Eastern. The findings showed the Chinese, indigenous, and Middle Eastern names were least likely to be called for an interview. Anglo-Saxon and Italian names had the highest call back rates. Other studies in this subject area have received similar results (Pinkerton, 2013; Schneider, 2014).

John Baugh, a sociolinguist and professor of linguistics, and Purnell and Idsardi (1999) conducted four experiments that revealed housing discrimination may occur solely based on the accent or dialect of the caller during telephone conversations. The first experiment showed that auditory discrimination occurred without visual contact. Baugh, fluent in Standard American English (SAE), African American Vernacular English (AAVE), and Chicano English (ChE), called each prospective landlord in five different locales (East Palo Alto, Oakland, San Francisco, Palo Alto, and Woodside) on three separate occasions each using the phrase, “Hello, I’m calling about the apartment you have advertised in the paper” (p. 14). When calling Caucasian dominant neighborhoods (Palo Alto and Woodside) and using AAVE and CE, the number of confirmed appointments to view apartments dropped significantly, whereas those calls using SAE remained consistent over all five.

To test whether Baugh’s three dialects would produce different results if a native speaker of one of the targeted varieties asked the same question above, a second experiment was conducted (Purnell, Idsardi, & Baugh, 1999). Over 400 students listened to native speakers of each variety, including Baugh in his three dialects, ask the same question. Each student was then asked to rate the question as spoken by an African American, Hispanic American, or European American as well as gender. The results showed that participants rated Baugh’s responses the

same as other native speakers who asked the same question in the respective varieties. The third and fourth experiments isolated and examined the single word “hello” to see how little speech is necessary for dialect identification. The researchers found that 70% of the time, listeners were able to identify race/ethnicity and gender from an utterance less than a second long. As a whole, from the four experiments, the authors found that dialect-based discrimination occurred and very little speech was necessary for this to occur.

Identity and Language

In addition to language ideology, another perspective on language is language identity. As cited in Block (2014), there are five main ways to look at language identity:

- Language expertise, language affiliation, and language inheritance (Leung, Harris, & Rampton, 1997)
- Acts of identity (Le Page & Tabouret-Keller, 1985)
- Language and speech communities (Silverstein, 1998; as cited in Blommaert, 2006)
- Multimodality theory (Kress & van Leeuwen, 2001; Block, 2014))
- Audibility (Miller, 2003)

In the first way, Leung, Harris, and Rampton (1997) divided language identity into three types of relationships: language expertise, language affiliation, and language inheritance.

Language expertise is the attainment of a level of proficiency, where the speaker is accepted by other users of the language, dialect, or sociolect. Affiliation is a speaker’s attitude and feelings of connectedness towards a language. Inheritance is being born into a language community, which, however, does not guarantee fluency or a positive affiliation. Furthermore, a person can be born into a language community, reach proficiency, but later in life, develop proficiency in a new language and an affiliation to a different language community.

Another way to look at language identity is through “acts of identity” (Le Page & Tabouret-Keller, 1985), where all utterances of a speaker can simultaneously reveal different dimensions about his/her identity. Early sociolinguistic work was two-dimensional, such as in Labov’s (1966) study on accent and social class, but current studies look at a more multi-dimensional view, including ethnicity, nationality, and social class.

As cited in Blommaert (2006), a third perspective on language identity is through language and speech communities (Silverstein, 1998). Two different entities, language communities adhere to the ideological standard language (e.g., we speak English), while speech communities utilize specific speech forms, such as dialects, jargons, and standard varieties of languages. Blommaert (2006) pointed out that language communities often have ascribed identities that have little to do with the actual achieved identity from language use in speech communities. She illustrated with an example in Tanzania where it was determined that the people would use one language, Swahili, that would exemplify African socialist ideas and values. When all other languages disappeared from the state (English, local languages, and varieties of Swahili), Tanzania would be considered socialist complete. Ironically, after thirty years, none of the unwanted languages disappeared. Swahili did spread across Tanzania, but the people continued to use other languages as well.

A fourth way to look at language identity is through multimodality theory, which looks at how people communicate and interact with each other, and the different modes they use (Kress & van Leeuwen, 2001). In multimodality theory, language is not the sole carrier of meaning, but other modes that accompany the linguistic are equally important: facial expressions, gestures, and visual forms via computers. (Kress, 2000). Kress illustrated how 13-year-olds in a science lesson illustrated their understanding of a lesson on plant cells. Not following what they had been

told, two students transformed what they had learned and put together a product using multiple modes: written report, visuals represented in metaphor, colored pens rather than pencil, and the placement of text and images on their layout. Block (2014) suggested that multimodality may even be a replacement for language identity in our technological age.

The last perspective on language identity is about audibility in a second language (Miller, 2003). In this case, audibility goes beyond being heard. A combination of correct accent, and social and cultural capital affect whether a person is accepted as a member of a community. Block (2014) expanded the audibility notion, by adding multimodality theory, where identity is formed not only by linguistic features, but also by other modes, such as dress, expressions, and behavior. Unfortunately, in some instances, Block stated, despite being born-and-raised in a host community and conforming to the community's norms, some immigrants/migrants may still be labeled as foreigners just because they look different.

Another perspective is to look at identity through culture. Puri (2004) defined ethnicity as a collective identity based on shared cultural beliefs, and practices, which include language, history, and religion. According to Banks (1988), culture is made up of various attributes that are unique to a group: values, beliefs, and behavior patterns. Culture is temporal and emergent (Clifford, 1986). Looking at language and culture together, Hall (2012) stated that culture cannot exist apart from language and its users. Much of any culture is verbally constituted and expressed through its language, through its songs, prayers, laws, proverbs, history and teachings (May, 2012).

Language Identity Studies

There is a large number of studies that relate to language identity, and the importance of language and cultural affiliation for communities. One study by Nicholas (2009) followed three

19-year-old Hopi youth and examined how culture, language, and identity intersected in their lives. Despite being raised in a Hopi culture for most of their lives, two of the participants never developed fluency in the Hopi language. However, all three felt that the Hopi language was a key aspect to living Hopi, especially as they entered adulthood.

The first participant, Dorian, had childhood memories of living in her mother's village and taking care of her maternal grandmother (Nicholas, 2009). When Dorian became Miss Indian Arizona, she recalled gaining a broader insight into Indian issues and the cultural significance of Hopi women. As a child, Dorian grew up in the Hopi community and learned the basic things Hopi do in English. But without fluency in the Hopi language, she expressed a void in her cultural experiences to be "fully" Hopi. Jared, also a non-fluent speaker of Hopi, was subjected to comments by Hopi speaking community members about the importance of language and identity, and fully being accepted into the Hopi community. Justin, the third participant, was fluent in Hopi and recalled a childhood of using the Hopi language, and being active in planting corn and participating in kiva activities. A kiva is a special room where ceremonial and social activities occurred. Justin's goal was to continue to learn the Hopi language. All three participants had strong orientations to the Hopi way of life, growing up participating in Hopi songs, dance, cultural institutions, and rituals, which had an impact on their identity formation. Though Hopi is still spoken by all generations, including children, English is becoming the dominant language spoken, especially among Hopi youth. The Hopi Language Assessment Project (1997) surveyed the language use of 347 households within the reservation, revealing that English had become the primary language in over half of the households and schooling was a significant contributor to the rapid language shift.

In a study by De Houwer (2007), 1,899 families in a Dutch-speaking region of Belgium filled out a questionnaire that revealed a strong correlation between parental language input, and children's usage of their home language. When at least one parent used the home language with the child, bilingual success was often indicated. Doing a similar study in the US with Spanish-speaking families, De Houwer (2007) found that Spanish proficiency required support both in the home and school. English proficiency did not require parental use at home.

Other studies on bilingual families captured family interactions in everyday activities. Kasuya (1998) looked at the interactions between parents and preschool children in English-Japanese speaking homes, where one parent spoke English and the other Japanese. Pan (1995) studied Chinese families in the US where both parents spoke Mandarin. In both studies, regardless of parental motivation and efforts, the preschool children preferred to use English over their home language. Kang (2013) studied seven Korean families living in the U.S. Midwest to explore the language ideologies of the parents and the practices they used with their American-born children's language development (age 5-7 years old). Interviews were conducted with parents, and an audio recorder was used to record their family interactions with their children during dinner time, reading time, and play time. All the parents were born and educated in South Korea up to college, and reported using Korean with each other at least 80% of the time. All reported using more Korean than English with their children; all parents revealed an interest in their children's language development, and all children were reported to use English with their teachers and playmates. From the interview data, all parents had an interest to develop their children bilingually for various reasons: their perception of language and identity, the language barrier in the US, and the uncertainty of having to return to Korea. The audio-recordings revealed language intervention strategies, such as providing definitions, immediate feedback, and

language mixing, which corresponded with their language policies. Mishina-Mori's (2011) study examined the impact of parental input on the language choice of Japanese bilingual two year olds. Her findings suggested that parent language choice alone cannot explain the language choice by a child, but explicit messages to follow the parent language policy had a significant impact on the child's language choice and socialization process.

Interested in how Chilean-Swedish adolescents position themselves within their social niche, King and Ganuza (2005) studied ten 19-year-olds living in Sweden, using observations and interviews (27 adolescents), and asking the following questions: their views on ethnic and national identity; their perceptions of Chileans and Swedes; and their attitudes toward code switching. Using a poststructuralist framework of a fluid identity, initial data on language use revealed: 67% always spoke to their mothers in Spanish, 70% always spoke to their fathers in Spanish, and 52% reporting using some Spanish everyday with their siblings. Many of the participants reported having a double identity, depending on who they were interacting with. For example, one respondent shared that people view them as Chilean in Sweden, and Swedish in Chile.

In response to the first interview question mentioned above, answers were often tied to their legal status, where in Sweden, if a child's parents are not Swedish nationals, citizenship is not guaranteed (King & Ganuza, 2005). Others responded negatively in resistance to the way they believed they were treated by Swedish society. One respondent noted it was impossible for him to be Swedish due to his appearance, his non-Swedish neighborhood, and his general experiences with Swedes. Also, older boys typically picked up passive discrimination by mainstream society, and felt unwelcomed. Overall, older boys felt more Chilean, while younger girls felt more Swedish. Length of time in Chile, did not correspond to Chilean identification.

For the second question (King & Ganuza, 2005, p.187), Chileans were generally described as “funny, warm, generous, lively, and good,” whereas Swedes were “cold, stiff, distant, boring, humorless, stingy, and too nationalistic.” Nevertheless, some positive qualities about Swedes were also mentioned: “loyal, trustworthy, goal-oriented, more responsible, and not so nosy.” Two female respondents had negative comments about Chileans: “conservative, prejudiced, superficial, disorganized, and loud.” One respondent had all negative qualities for Chileans, while nine had all negative qualities about Swedes. Older boys tended to be more negative toward Swedes.

The last question revealed a division among language preferences, one third of the participants preferred Swedish, one third Spanish, and one third equally connected to both (King & Ganuza, 2005). Those who preferred Swedish responded that: “it’s easier to speak, useful in Sweden, more fun, and felt more comfortable in Swedish” (p. 188). Participants found Spanish more “beautiful, pretty, useful, and fun to speak.” The answers of respondents did not necessarily correspond with the perceptions of ethnic and national identity, or attitudes toward Swedes and Chileans. Many who viewed themselves as Chilean, and were critical of Swedes, actually preferred Swedish due to the confidence speaking it. Contrary to expectations, participants did not choose to use Swedish for its status and usefulness, nor Spanish for cultural symbolism or identification with family and friends. The authors speculated, citing Block and Cameron (2002) and Kanno and Norton (2003), that identity and language use was not only shaped by an individual’s immediate community, but also by larger ones that are real and imagined. In regards to code-switching, most participants responded they were frequent code-switchers. However, most participants responded negatively to code-switching, believing that it was “incorrect, sounds weird, incomprehensible, a sign of insecurity, and a threat to the respective language”

(King & Ganuza, 2005, p. 190). From the data, the authors posited that the participants were in the process of molding their identity that was both Swedish and Chilean.

Language Policy

In Spolsky's (2004) research on language policy, he attempted to understand what language policy was and how it might be influenced. More specifically, he examined the nature of language policy and the various components that interacted with it. In the various case studies of his book, he identified four main conditions that co-occur with language policies. The first of these conditions was the "sociolinguistic situation," which was the number and types of languages, speakers, and the communicative value of each language both inside and outside of the community being studied. Second was the identity within the community. In modern nation states, the national language attempts to direct language management through the medium of instruction in schools and citizens are expected to use it in the public sphere. At the same time, ethnic languages and religious groups may strive to have their own languages recognized as an equal or as more important than the national language. The third condition had to do with the rise and spread of English as a global language and its economic advantage in the world market. As a result, some country's language policies aimed to stave off its advance, while other nations incorporated it in their language planning, often threatening Indigenous languages. Finally, as nations began to recognize multilingualism and the rights of individuals and groups, language choice had become an important part of human and civil rights. More nations recognized non-national languages by granting limited rights to groups in their constitution and laws. These provisions usually pertained to significant groups of the population that occupied a specific territory. There was also the attention to those who do not have control of the dominant language, where states granted minimal access to public services through minority languages.

The complexity of these intertwining forces made language policy a complex endeavor, which also made it difficult to find a consensus on the best way to maintain minority languages (Spolsky, 2004).

This dissertation views language policy research as fluid and evolving. As the world changes, so too does language policy research. Tollefson (2013) gave a history of how variations in research approaches have unfolded, eventually evolving into a dichotomy of conceptual frameworks: “historical-structural” (emphasizing social structure) and “public sphere” (emphasizing the creative agency of communities). However, before discussing these two current approaches, a timeline of world events and language policy will be briefly reviewed, mainly from Tollefson (2013).

From the 17th and 18th centuries, state languages were legislated in Europe for ease of communication and nation-building, leading to creation of national identity. Later spreading to countries in Asia, by the 18th and 19th centuries, nationalism had formed the concept of nation-state through promoting a collective political identity under a common language and culture towards a shared worldview. Over time, the nation state gained power, becoming an important economic, political, and social organization, influencing the medium of instruction in education, and thus, controlling access to economic resources and political power according to social status.

During the 1960s and 1970s, language policy research became centered on language policies of the education ministries of nation states. More specifically, the language planning practices needed for modernization were tackled by experts outside the community who were not affected by language policy decisions. According to Johnson and Ricento (2013), language experts were involved in either “corpus planning,” developing grammars and writing systems for indigenous languages, or “status planning,” helping societies select and use particular languages.

Fishman (1979) noted that there was a close relationship between the two. Unfortunately, as certain languages/varieties were selected over others, it became apparent that colonial languages became more suitable for national language development than ethnic ones (Kloss, 1968).

Eventually, critical linguistics emerged, taking note of the interrelatedness between listeners/speakers and the sociocultural context and how power can influence language use. This movement later took hold in language planning in the 1990s, but Ricento (2013) stated, during this time, that there were three important developments. First, the focus of language planning shifted away from solely governing bodies, to a multilayered/context approach. Second, language planning in education increased. And third, the sociopolitical and ideological nature of language planning received increased attention. In this vein, Cooper (1989) looked at the macro government level, as well as the micro level, and how the two interrelated.

From the 1990s, a new approach toward language policy research emerged, termed the “historical-structural approach,” which centered on power and inequality. This approach influenced by critical theory, Marxist and neo Marxist analysis (as cited in Tollefson, 2013), views language policies as a mechanism for unequal distribution of economic multiresources and political power. However, opponents of the “historical-structural approach” criticized its deterministic point of view and its emphasis on top-down policymaking and official policy statements. They felt more attention should be given toward the individual language users, the teachers, parents, administrators, communities, and their agency. The voices of language users should be considered when shaping the trajectory of dominant language policies. Termed “public sphere” after Habermas’ (1982) idea of a “public process,” policies are worked out through everyday practices within communities. Tollefson (2013) expanded on Habermas’ concept to multiple public spheres, the main one representing state authorities, but coexisting with other

spheres that can negotiate top-down language policies. With this new shift in looking at communities as agents in the policy making process, researchers turned toward ethnography for language policy research.

Within the two current conceptual frameworks of language policy research, “historical-structural” and “public sphere,” Tollefson (2013) stated that the difference was not theoretical, but rather depended on emphasis. On the one hand, the former looks at the conditions the dominant institution can impose on communities through language policies, while the latter considers the circumstances where communities navigate their own language learning and use. Though different in perspective, Tollefson pointed out that both these frameworks can occur in the same body of research (as cited in McCarty, 2010).

Beginning in the last two decades of the 20th century, the nation state began to weaken due to globalization. As a result, changes in economic, social, and political organization began to impact the nature of language use and language policy (Tollefson, 2013). The prosperity of multinational corporations, for example, allowed them to place their production industries in multiple countries in the world. This new found financial independence allowed them to be exempt from any particular nation state’s laws and regulations. As a result, to become a more efficient system, English became the common language for these executives and mid-level managers to communicate.

Due to social changes (Tollefson), people have migrated from rural areas to the cities where a higher level of education is often needed. As a result, language loss of local varieties has occurred, shifting toward urban varieties used in schools that reflect government and international business. The demand for literacy and other skills from higher education in urban jobs has also increased the demand for the number of schools worldwide. But even despite the

increased number of schools, competition to attend them also increased, which has resulted in the repression of minorities. And not only are local language varieties at risk, but the languages of nation states are also in danger due to the new power of global corporations. Thus, Tollefson stated, language policies everywhere must deal with this language loss, language shift, and new shifts in identity.

Thus, language policy should also engage in conversations that challenge dominant ideological views, rather than reproducing them (Bhavnani, 1994). Deutsch and Krauss (1965) stated that researchers must seek knowledge even in the dark places if they are to contribute to the understanding of the human problems of our time. Bourdieu and Passeron (1977) saw the importance of obtaining a collective awareness among the lower class in order to break the cycle of cultural and social reproduction. Inequalities are created in a capitalistic society, where schools socialize students to occupy the same position in the class structure as their parents (as cited in McLeod, 1987). Various levels of this phenomenon have been explored, from the classroom level (Anyon, 1995) to the organizational context of schools (McDonough, 1997). Rothstein (2004) further argued that schools do very little to alter the effects of poverty on students' academic achievement. Bourdieu (1977) argued that the cultural capital of the dominant classes allows them to succeed in school. Thus, Tollefson (2006) stated, it is critical to look at the systems that reproduce inequality and uncover the existing explicit and implicit language policies contributing to hegemony (Tollefson, 2006).

As far back as the 1950s and 1960s, during the classical model of language policy and planning and despite its top-down approach and focus on the nation state, "the family" has been considered as a factor/domain affecting language policy (Spolsky, 2012). Spolsky (2009) argued for the recognition of multiple domains in studying language policy, one of which is the family,

where each domain has its own participants and beliefs about language choice. In the nation state domain, for example, the participants are the legislative bodies and civil servants, who enact laws and language policies, and citizens who vary in status, ethnicity, and language. For the family domain, participants include parents, children, grandparents, and peers. Other domains include the military, business, media, education, and religion, where each domain influences the other in various ways, creating a complicated model that Spolsky described as more biological than computational.

As early as 1970, Fishman proposed a simplistic three-generation theory about immigrant families: the first generation members added the new language to their home language, the second generation members grew up bilingual, and the third generation members became monolingual in the dominant language, losing most of their heritage language. This process could be affected by different variables, including the birth order, and language loyalty. According to Spolsky (2008), however, the family domain was not studied independently until recently.

Stavans' (2012) research on family language policy found that the home-school gap between Amharic-speaking immigrants in Israel is more than just a language variety issue. It is also due to cultural differences and parental misconceptions about language. She further argued that in order to understand the language policy process, it is just as important to consider the micro structures, such as family language policy, in terms of its formation, definition and management, and the external and internal forces that shape a society's language practice.

As families are confronted with multilingual situations, establishing a family language policy becomes necessary (Stavans, 2012). According to Spolsky (2008), family language policies can occur in different situations: when an authoritative member of the family modifies

the language practice, when members of a family speak different languages, or when a family migrates to another language environment. These language policy decisions are influenced by social environments as well as the family's ideological and emotional status, constantly changing as additional family members are added and peer circles change. Some external forces that may influence family language policy are the school and economic institutions. Spolsky found a difference in how external forces affect low versus high socioeconomic groups. The lower socioeconomic groups tended to give up a language, and literacy practice in favor of goals they perceived as prestigious. Gregory (2001) found that affluent families that had various resources (educational, professional, and economical) were more likely to establish a multilingual family language policy that encourages both the home and target language. Often these families had access to tutors, traveled to visit family members, and used media resources to support multilingual language development. Less affluent families, on the other hand, tended to sacrifice their home language over the target one in hopes of increasing their children's success in school.

King, Fogle, and Logan-Terry (2008) argued for the importance of studying family language policy because it shapes children's cognitive development, is connected with children's school success, and influences the maintenance of particular languages. Parental ideologies have been thought by many to play a role in parenting practices and outcomes for their children. More specifically, both explicit and implicit language ideologies have been seen to play a role in language policy and the processes of language acquisition (De Houwer, 1999; King, 2000).

How do language ideologies impact family language practices? King, Fogle, and Logan-Terry (2008) defined at least three ideologies that may impact language practices within the bilingual family. First, parents often have an idea of what language(s) should be used and its purpose. Hornberger (1988) illustrated how Quechua parents in the Andes resisted Quechua-

medium schooling because they saw school as Spanish-only, despite the local government's efforts for bilingual education in Spanish and Quechua. Second, parents had attitudes toward how language(s) should be used, whether in a pure form, mixing, or slang. As mentioned above, Zentella's study (1997) illustrated how New York Puerto Ricans used code-switching among multiple generations, creating their own unique identity. Finally, parents have beliefs about languages and bilingualism. For example, King (2001) found that Indigenous Ecuadorian parents believed using their Indigenous language in early child development confused them in acquiring Spanish. This prompted the parents to promote Spanish only in the home.

There are other factors that affect family language practices at home. One is the degree of control parents feel they have over their children's language success. Kulick (1993) found parents in Papua New Guinea attributed their children's monolingualism to their children's own will. This was despite the children's exposure to family and community practices in the home language. On a macro scale, public views surrounding immigration and bilingual education, for example, may also affect family ideologies and child language outcomes (Martinez-Roldan & Guillermo, 2004). In regards to dialectal variation patterns by children, Hazen (2002) found that peer groups that reinforce home dialects outside the home may help promote their maintenance. Perceptions about standard and local varieties of a language can also influence the type of language used at home. De Houwer (2003) found that speakers of the Antwerpian dialect in Belgium used standard language forms instead with younger children. Okita (2002) cited the stress of academic success for Japanese mothers living in England and married to English nationals as influences on their language choice. Some mothers felt they did not want their child to be disadvantaged in English-speaking schools due to their decision to use Japanese. Thus, the family was seen as a place where ideologies are formed and implemented, and a place where

both macro and micro processes constantly influence local and individual decision-making on family language policy.

In regards to bilingual families, King, Fogle, and Logan-Terry (2008) categorized studies of family language policies by parental strategies used to promote bilingualism. A large number of studies have examined families using the One Person – One Language (OPOL) approach, where parents have different first languages, each speaking to their child(ren) in their own language (Kasuya, 1998; Takeuchi, 2006). Other OPOL study variations include parents each speaking a minority language, while the language of the wider-community is learned at school (Romaine, 1989). Dopke (1992) studied parents that use a minority language that is different from their native language at home.

Other non-OPOL studies also exist. Pan (1995) and Kouritzin (2000) studied parents who both used a minority language, King and Logan-Terry (2008) looked at a paid caretaker delivering the minority language, and Swain and Lapkin (1982) examined parents who sent their children to international schools. Nevertheless, the outcomes of different family language policies reveal a variation in the success of the bilingual development of their children (De Houwer, 1999; Lanza, 1997; Taeschner, 1983; Yamamoto, 1995).

One widely cited reason for variation in bilingual proficiency is the degree of consistency to which a stated family language policy is adhered to. For example, Pan (1995) found that Chinese parents living in the US switched to English when their children used English, possibly leading to a new family language shift. Lanza (1997) saw that Norwegian parents pretended not to understand their children when the children spoke the dominant Norwegian at home, and thus, indirectly promoted the use of the minority language of English. Takeuchi (2006) discovered that the consistent use of Japanese by mothers in Australia was the most important on bilingual

development. Travel to Japan or contact with other Japanese speakers did not greatly impact their children's bilingual development. Dopke (1992) found that the quality of language interaction, for example, the child centeredness of the interaction, was more important regarding language development than the quantity of time spent with the child.

Some researchers also cited the importance of making a family language policy explicit. Kasuya (1998) reported that children's choice of Japanese among Japanese families using Japanese and English in the US had a higher success rate when the preference to use Japanese was made explicit. Other researchers stressed the importance of age and context. Dopke (1992) cited the difficulty children face in maintaining the minority language when they begin to attend school in the majority language. Despite the varied success of family language policies, King, Fogle, and Logan-Terry (2008) stated that lack of attention to language planning in the home may result in a language shift.

Bilingual Community Education

One way families are addressing or attempting to prevent language shift is through bilingual community education. Garcia (2012, p. 5) used the term "bilingual community education" to define educational spaces for children that are organized by multilingual communities in the US, outside of the public-school system. Bilingual community education differs from supplementary or complementary schools, after-schools, and weekend programs because the main focus is not just language proficiency, but also teaching the components that make up an identity (Kliger & Peltz, 1990). For example, in a Hasidic Jewish bilingual community education program, Yiddish language instruction is used to transmit religious conventions to children. Thus, learning religious values is an important reason why parents send their children to these types of schools.

Community education programs also emphasize the community's identity through cultural performances in music, theater, and dance, which become integral parts of the curriculum (Garcia, 2012). For example, a Chinese community taught their children Chinese dance and Kung Fu (Lo, 2012). In Greek schools, children performed Greek dancing and music during their cultural holidays (Hantzopoulos, 2005). All of these efforts by the community, parents and partners enable these children to navigate in multiple worlds, learning about their cultural practices as assets.

Parents and the communities are the leaders and organizers in these bilingual community education programs (Garcia, 2012). These members share their expertise and funds of knowledge (Gonzalez et al., 2005) and often volunteer their time as teachers. In addition, communities often establish partnerships with foreign governments to provide textbooks and materials, but not to be controlled by them (Garcia, 2012). In some instances, partnerships with state education departments are made in order to use school classrooms for other school activities.

Because bilingual community education programs and U.S. public schools are so different, and because many of these bilingual children attend both, Garcia (2012) suggested that both bilingual community education programs and public schools could learn a lot from each other. Because many of the teachers in bilingual community education programs are trained and taught in a different era and sociolinguistic context, partnerships with public schools to receive more current professional development on bilingualism in education, differentiation and pedagogy would greatly benefit these teachers. The public schools could in turn learn a lot from community education programs.

Engaged Language Policy and Practices as a Research Methodology

Embedded in the social sciences and still relatively new and evolving in the field of Language Policy and Planning, the Engaged Language Policy and Practices (ELP) approach utilizes a different method from typical qualitative ethnographic studies and/or language policy and planning approaches. Rather than simply focusing on data collection for reportable outcomes, ELP attempts to engage and describe the dialogic processes of all participants, researcher included, as they work toward negotiating and creating alternative language policies and practices that represent the local community (Davis & Phyak, 2017). Thus, the process and how it unfolds becomes the focus of this inquiry approach, where the engaged researcher documents the growing awareness of language use and identity across contexts towards multilingual advocacy and action.

Davis and Phyak (2015) defined ELP as a multi-step process that begins with an ideological analysis of all concerned, and ends in developing policies and practices that are relevant and engaging to the community. Furthermore, ELP attempts to unify both comprehensive data and advocacy that holistically acknowledge the social, cultural, political, and economic conditions of language use attitudes (Davis, 2014). More specifically, the ELP process can generally be composed of four collaborative steps (Davis & Phyak, 2017): (a) conducting ideological analyses, (b) planning resistance, (c) developing community based language and education policy, and (d) building curriculum and practices that are relevant to each particular community. Examples of these steps will be discussed later in this study to illustrate what they may look like.

Historically, in the field of Language Policy and Planning (LPP), the general focus has been on language and culture, whereby basic human challenges such as poverty, dislocation, and

health issues have not been typically represented (Davis, 2014). Davis and others explored new LPP directions, on what ELP may look like, engaging participants and researcher in collaborative processes toward social justice (Coelho & Henze, 2014; Davis, 2014; Langman, 2014; Pease-Alvarez & Thompson, 2014). Rather than focusing solely at the macro level of language policy, an interplay of different levels (macro, meso, and micro) are examined, especially the local level and how ideologies and institutional practices filter down, are interpreted, and altered (Tollefson, 2013). As an example, in Coelho and Henze's (2014) study, rural Nicaraguan teachers, NGO leaders, and a U.S. university-based team banded together in response to the Ministry of Education's policy to teach English at secondary schools. Using an engaged, critical and practical approach, the group undertook an authentic two year analysis of the local language policy and practices. Throughout the process, the researchers helped mediate between the university team and teachers, enabling the teachers to become active participants in the negotiation of the English curriculum. This made it more relevant to their region and practical to the resources they had available to them.

The ELP approach draws from a variety of perspectives, including Participatory Action Research (PAR), critical sociolinguistic ethnographic studies, theorists such as Freire, Bourdieu, Passeron, and Hymes, and critical ethnography to name a few (Davis & Phyak, 2017). Within social psychology, PAR attempted to rethink critical methods for the social psychological study of oppression and resistance (Fine, 2006). As cited in Fine, Deutsch (2006, p. 85) defined oppression as: "Oppression is the experience of repeated, widespread, systemic injustice." Additionally, oppression need not be extreme or violent, but can be civilized, subtle, and a result of unconscious assumptions made by well-intentioned people (Harvey, 1999). Fine and Torre (2014) suggested utilizing PAR designs where activists and researchers work together toward a

collaborative transformation, while at the same time recognizing that those studied possess critical knowledge and can also be architects of the research.

ELP also draws from critical sociolinguistic ethnographic studies, where the aim is to uncover relationships between local bilingual/monolingual discourse practices, everyday talk and interaction, and the wider “social and ideological” order (Martin-Jones, 2007). Santos (2011) illustrated how she, as researcher, engaged with the participants, and wrestled with multiple identities and roles in an attempt to understand and engage in the policies, ideologies, and practices of a high school and community in Madrid. As a female Latin-American, Santos took on many roles as researcher: with teachers - a confidant and fellow teacher, with students - a confidant and fellow Latin American, and with both groups as a mediator trying to see the whole picture. Throughout the study, she underwent a continuous process of reflexivity as she negotiated power relations to assure participants that her presence was to help both sides, without passing judgement.

Santos (2011) also stressed the importance of collecting as many voices as possible. This collaborative process allowed the participants and researcher to obtain a wider perspective of the processes taking place with collaborative reflection. Giampapa and Lamoureux (2011) further stressed, as research is conducted in a constantly shifting and changing field, that reflexivity needs to be done in such a way as to critically engage with the dilemmas researchers come face-to-face with. In Santos’ (2011) study, for example, a continuous reflective practice was needed to address the relationship between her participants and herself, as well as with her methodology, including what she chose as data and its purpose. Beginning as an observer, and attempting to maintain a mediator-type role, Santos (2011) began to see a conflict between teachers and students with Latin American backgrounds. As she gained the trust of both parties through the

data they shared, she was able to see data inconsistencies between what participants said and what they did. By the third visit, despite being able to work collaboratively with the teacher and students in organizing classroom activities, she found that her research had no impact within the school community. With an aim to get the participants to reflect on their own communicative practices, she took advantage of the data collected from interviews and classroom interactions, and conducted workshops with the teachers and multiple activities with the students. In the teacher workshops, she covered linguistic ideologies, the differences in verbal practices among different Spanish varieties, and the Latin American educational system through educational policies and materials. Furthermore, sharing anonymous student data with the teachers, she attempted to illustrate contradictions students saw between teacher demands and actual classroom practices. Through organizing various activities, students learned the curricular contents that were required by the school, and were able to share their multilingual competences with the rest of the school.

ELP also draws on early authors such as Freire (1970), and Bourdieu and Passeron (1977). Each of the authors viewed the need for a collective effort to break the cycle of poverty that is reproduced in the educational institution. For Freire (1970), the oppressed remain trapped in a cycle of poverty because it is the only world they know. Only through obtaining a “critical consciousness” of reality as individuals, to see the true nature of their situation, will they be able to take action and bring about change. In the traditional teacher-student relationship, the teacher deposits information into a passive student which minimizes the opportunities for students to think about their situations critically. Freire proposed “problem-posing” education as an alternative, where teacher and students dialogically work together in coming to conclusions

about problems. Furthermore, community interests are consulted for objects of study to serve as the focus of these dialogues.

As mentioned above, Bourdieu and Passeron (1977) also saw a need for a collective awareness among the lower class to break the cycle of social reproduction. They argued that the cultural capital of the dominant classes allows them to succeed in school. Luke (2011) stated that countries with more equitable results on measured achievement tend to have enduring commitments to public education, comprehensive social welfare, unemployment, and health care systems. Thus, Davis (2014) argued, rather than put the sole responsibility on individuals, collaborative analysis of policies at the institutional school level is also needed to ensure that student agency and social equality are promoted.

ELP also takes into consideration Hymes' 1980's essays, especially the essays titled: "What is Ethnography, Ethnographic Monitoring, and Educational Ethnology?" As Van der Aa and Blommaert (2011) stated, Hymes developed the idea that ethnography is a cumulative, cooperative, and comparative social practice aimed at social change and creating collaborative knowledge. This ethnography of education, in turn, makes educators more accessible to unheard voices that can often be obscured in macro policies (Blommaert, 2008). Hymes believed that educational research should not only study schools, but also include neighborhoods, parents, and teachers. By allowing participants to cooperate in research projects and acknowledging their voices, participants can contribute to creating a new theory about how children can learn and be successful in our schools (Hornberger, 2006).

Influenced by Madison's (2012) view of Critical Ethnography, researchers contribute toward changing conditions of unfairness and injustice by bringing to light underlying operations of power and control and looking at alternate possibilities. The researcher is not neutral, but a co-

participant, collaboratively working towards making a difference in the participants' worlds. Taking this critical stance a step further, the ELP approach specifically centers on dialogic action that analyzes ideologies and language policies. It also focuses on communities, with the purpose to develop a collective awareness of the challenges and possibilities for equitable reform (Davis & Phyak, 2017). Davis (2014) used Gegeo and Watson-Gegeo (2001, 2013) as an example of an early engaged ethnography, where researchers facilitated critical dialogue in the Solomon Islands. In the 1980s, Gegeo and Watson-Gegeo empowered villagers to analyze ideologies at the macro and meso levels, and draw on their own micro level resources. In their more recent 2013 article, they discussed the recent developments of rural Kwara'ae villagers on Malaita, after 20,000 Malatians were forced by the Guales on Guadalcanal to return to their home island beginning in 1998. At first, tensions arose in Kwara'ae because the back-migrants (returning Malatians) had forgotten the local village customs, bringing with them, different ways of conflict resolution, alcohol and drug abuse, and theft. With the central government still powerless to help, local villagers organized and began building schools for their youth. Attempts were made to bring back the Kwara'ae language as the medium of instruction to address the fact that back-migrants had generally forgotten Kwara'ae and were now speaking "Pijin" and some English. Several Kwara'ae villages were in the process (at the time of the article) of creating a weekly culture class for their children. Furthermore, villagers created cultural performance groups and sports teams to keep the youth occupied. Also, villagers revived an older project on the Kwara'ae language and culture to record interviews and discussions with elders and write a book to help sustain their identity (Gegeo & Watson-Gegeo, 2013). Thus, through local efforts, the Kwara'ae began to reassert their cultural identity and the value of their language and knowledge.

As mentioned above, the ELP process is generally composed of four collaborative steps (Davis & Phyak, 2017): conducting ideological analyses, planning resistance, developing community based language and education policy, and building curriculum and practices that are relevant to each particular community. Davis and Phyak shared their own respective engaged ethnographies as concrete examples, which will be summarized in condensed form below to better illustrate the general framework of the methodology.

As cited in Davis & Phyak (2017), Phyak (2011) began his engaged ethnographic study with an introduction to the Nepal's past historical ideology of a hierarchal caste system to help understand past language policies and practices. As a result, the high caste dominated the policy-making process, coercing indigenous languages and cultures to assimilate to a Nepali national one. Looking at his own positioning, Phyak also outlined his upbringing in a rural village in Nepal, experiencing similar difficulties as other villagers in gaining access to education, economic opportunities, and other resources.

Also, in the conducting ideological analyses phase, Phyak (2016) observed and conducted critical analyses with villagers and youth, discussing Nepal's heavy reliance on foreign investment, and the influence these donors had on educational policies (as cited in Davis & Phyak, 2017). Consequently, both public and private schools were being pushed away from national administration toward a neoliberal privatized one, where standardized achievement tests were implemented, promoting English medium instruction in schools and universities. Through these dialogues, it was shared that a village school headmaster switched from Nepali to English-medium instruction in order to compete with English-medium private schools. The headmaster's decision disregarded the nation policy that allows students to receive their education in indigenous languages up to grade three. Another issue surfacing from these talks was, despite an

education policy that recognized all languages, Nepali tended to be favored as the national language. Thus, from the discussions, the issue arose: How can indigenous ethnic minorities gain access and representation in policy-making and planning?

During the planning resistance phase, Phyak (2011, 2013) held indigenous village meetings, raising critical awareness about current language education policies in their schools, and the danger they posed to their home languages and indigenous identities (as cited in Davis & Phyak, 2017). As a result, villagers responded by exploring options of creating spaces for indigenous languages in their communities. Phyak also went to a university in Eastern Nepal to discuss these issues with college students. One of the phases of the ten-hour discussion included a time where students planned how they would disseminate the information to parents and other youth. In other village meetings, Phyak found village elders who were very worried about the potential extinction of their indigenous languages, cultures, and knowledge. One elder shared how the younger generations tended to prefer wedding ceremonies that included Hindi, Nepali, or English songs, abandoning the traditional ceremonies. Also, the indigenous culture of cooperation is disintegrating as western ideologies promote standardized tests and individualism.

For the developing community based language and education policy phase, Phyak discussed the students' right to receive their education in their mother tongue. However, the prevalence of the monolingual ideology that Nepali is the national language prevented communities from taking advantage of their language rights (as cited in Davis & Phyak, 2017). Additionally, the Ministry of Education continued to promote English and a neoliberal ideology based on competitive tests, which has created a false illusion that English is the path to success. Through Phyak's organized youth meetings, participants began to see the value of local

languages in their communities and schools, and the importance in negotiating between the hegemonic languages of Nepali and English.

For the fourth phase of building curriculum and practices that are relevant to each particular community, Phyak had the youth create a plan to educate their parents and other youth about the importance of multilingualism and preservation of their indigenous languages (as cited in Davis & Phyak, 2017). Their plan of action involved the following steps:

1. Go to their communities, observe the situation, and organize awareness activities with various stakeholders (teachers, parents, students, government officials, etc.) on the importance of multilingualism and indigenous languages in schools.
2. Organize fund raising to support their cause.
3. Work with teachers to incorporate Indigenous ways and knowledge in schools.
4. Monitor whether schools actually use indigenous languages in the classrooms.

Davis advocated for equitable education and economic opportunities for language minorities in Hawai‘i for the last twenty years (Davis & Phyak, 2017). Her work in Hawai‘i illustrates how a slightly different approach fits into the four stages of the methodological framework. In the conducting ideological analyses phase, Davis unveiled a Hawaiian history of colonization, ethnic hierarchies, and language and cultural discrimination. Before the Europeans arrived, Hawai‘i had an organized social system with a constitutional government and one language. As U.S. missionaries arrived and the sugar plantations developed, the Hawaiian language and culture became vulnerable. In 1851, plantation owners began bringing in a variety of ethnic groups to work their plantations. A strategic move by plantation owners to prevent workers from organizing against unfair labor conditions, different language groups from China, Russia, Germany, Portugal, Japan, Philippines, and others were hired. Nonetheless, through the

aid of Hawaiian pidgin/creole English, workers were eventually able to organize with the union's help to hold a strike in 1946 (Kent, 2004). In 1896, the Hawaiian language was banned from all public and private schools. Much later, in 1959, Hawai'i became a U.S. state. Later, in 1978, Hawaiian became an official state language and in 1987, Hawaiian immersion began in public schools. Despite the progress of Hawaiians, working-class immigrant families tended to struggle (Davis, Cho, Ishida, Soria, & Bazzi, 2005).

During the planning resistance phase, Davis worked on language advocacy projects in Hawai'i that incorporated the spirit of the ELP approach, despite not being formally defined or documented at the time (Davis & Phyak, 2017). One of these projects, composed of educators, community members, lawyers, and social service providers, was the Hawai'i Council on Language Policy and Planning. This council was formed to address the language challenges that immigrant families and the agencies that served them wrestled with. One accomplishment of the council was the creation of the Language Access Office within the state government to address interpretation and translation for non-English speakers.

Another project by Davis (2009) was the Studies of Heritage and Academic Languages and Literacies (SHALL) program that offered secondary courses in home/heritage languages, Pidgin/Hawai'i Creole English and Academic Language and Literacies (as cited in Davis & Phyak, 2017). In this project, teachers, students, parents, community members, and university researchers worked collaboratively towards transforming educational practices and language attitudes that built on community linguistic and cultural resources. A pilot team was formed to develop and teach the curriculum with a focus on empowering minority students. The curriculum activities and student learning was documented and then shared in inservice courses. In the SHALL program, students became ethnographers and examined the cultural and linguistic

practices of their lives and that of their community. Through the research process, the students learned about their identities. Students were encouraged to think critically and interact with the texts they read in their courses. Davis (2009) used an example of a class assignment where Samoan students read a 19th century piece about Samoa, where it was implicated that the inhabitants were “lazy and ignorant” (p.214). Students countered the text by gathering their own experiences and constructed a critical response that voiced their side of the story. Students also embarked on year-long research projects, interviewing people on issues of concern in various languages, wrote critical research reports, and created public service announcements at the local television channel. All of the SHALL participants graduated and 90% went on to higher education.

For the developing community based language and education policy phase, Davis utilized the Hawai‘i Council of Language Policy and Planning that formed in the 1990s (Davis & Phyak, 2017). During a forum in 2014, Davis gave a keynote address advocating educational equity and the revitalization of the Hawai‘i Council on Language Policy and Planning. The Council was reestablished, and composed of various members from the University of Hawai‘i, including Second Language Studies, College of Education, Department of Urban and Regional Planning, the Law School, as well as representatives from the Hawai‘i Board of Education, public schools, and community organizations. The Council developed a mission to help ensure policies reflect the input of the community, educators, and local agencies. In January 2015, the Council invited Ofelia Garcia, a contemporary expert on multilingual education, to speak on sound theories and the needs of language minority children. Later, in May 2015, the Council invited Kate Menken, a well-known researcher on language education policy, bilingual education, and emergent bilinguals in secondary schools, to assist in promoting a Board of Education policy on

Multilingualism for Equitable Education. Menken's suggested that many states have flexible policies that allow optional bilingual education based on community choice and number of speakers of a particular language. The Department of Education stated difficulty in addressing the development and maintenance of hundreds of student home languages, so the effort to implement a policy was put on hold. Later, however, in 2016, Policy: 105-14, Multilingualism for Equitable Education, was eventually passed (Hawai'i State Government, 2016). Details of this policy are mentioned above in Chapter 1.

Finally, in the building curriculum and practices that are relevant to each particular community phase, including the SHALL Program, Davis embarked on other projects. In 2012, the Hawai'i Department of Education (DOE) asked Davis and two DOE language specialists to pilot an English/multilingual inservice curriculum for teachers that could lead to statewide certification (Davis & Phyak, 2017). As a result, the Multilingual, Cross-cultural, Academic Development Program was developed. These courses took an inquiry and project-based approach to K-12 curriculum that reflected local understandings and needs of the Hawai'i population. The original pilot was met with positive results, but was discontinued by the DOE. Another project by Davis was the IMPACT project, in 2005, funded by the U.S. Department of Education. This project promoted academic success among elementary and middle school students. The goals of the program were to develop academic English and literacy, encourage students to become active agents of change in their communities, and use heritage languages as resources. Through the Hawai'i Council of Language Policy and Planning, the Hawai'i Community Language Council was created. This Council was composed of various community leaders who worked toward recognition of their languages and cultures in public schools. Some of the languages represented were Samoan, Ilocano, and Chuukese (Davis & Phyak, 2017).

Thus, the above two examples from Phyak and Davis (2017) represent on-the-ground engaged language policy and planning. Through the Engaged Language Policy and Practices approach, the community can build relevant curriculum and practices that uphold the agency of all participants.

Empowering Marginalized Populations

In its examination of the critical concepts of Engaged Language Policy and Practices (ELP), this dissertation also looks at some of the concepts of Indigenous research and its perspective from a non-western viewpoint. Though much of the Indigenous research focuses on those living in their traditional lands, the researcher believes the research resonates with those Indigenous people who have migrated elsewhere, such as the Chuukese and Marshallese people who have relocated in Hawai‘i. When conducting studies on Pacific Island cultures, Smith (2012) stressed the importance of being sensitive to the impact Western-minded research has had historically on these communities. She identified a great danger of viewing these cultures through imperial eyes, with a frame of mind that the Western view is the sole avenue to make sense of the world. Rigney (1999) discussed a need for a shift towards Indigenous research that looks toward empowerment and autonomy. Research should incorporate Indigenous interests, experiences, and knowledge. For Maaka, Wong, and Oliveira (2011), Indigenous research should benefit Indigenous people, where self-determination should be paramount. Graham Smith (2004) discussed six transformative elements that are often used in Maori alternative educational initiatives, suggesting that they can also be applied to other Indigenous situations (pp. 49-50).

- The Principle of Self-Determination or Relative Autonomy: Indigenous people should have more control over their lives and cultural well-being. More leadership positions

will lead to decisions that reflect their cultural, political, economic, and social preferences.

- The Principle of Validating and Legitimizing Cultural Aspirations and Identity: Indigenous identity (language, knowledge, culture, and values) should be validated and legitimated.
- The Principle of Incorporating Culturally Preferred Pedagogy: Educational settings and practices should connect with the cultural backgrounds and lives of Indigenous people.
- The Principle of Mediating Socio-Economic and Home Difficulties: The collective cultural structures and practices of the extended family can help impact socio-economic circumstances.
- The Principle of Incorporating Cultural Structures Which Emphasize the Collective Rather Than the Individual: The extended family provides a support structure for individuals who are expected to also invest in the group.
- The Principle of a Shared and Collective Vision/Philosophy: The goal is a collective vision.

Rather than a single methodology, Maaka, Wong, and Oliveira advocated for multiple ones that are grounded in indigenous traditions. First by valuing Indigenous knowledge, research should build agency and depart from its colonizing past.

Insider/Outsider Research

Often research methodologies assume that the researcher is an outsider for objectivity and neutrality (Smith, 2012). However, this has often been problematic with indigenous populations, where outside experts omit the Indigenous voices that they are studying. Furthermore, the

outsider researcher may gather data that may not represent the participants of the study. Critical approaches to research, on the other hand, are more open to an insider approach. When taking this approach, the research must be conducted in a respectful manner because the insider usually has other roles and responsibilities within the community being studied. Insiders must return to their community and go about their daily lives after the study is completed. Also, Indigenous researchers have a better idea of whether the research is useful and just and they can advocate for the population of the study. Smith (2012) cautioned, though, that the insider researcher's experience is not all that is required for successful research. He/she must be humble, and self-reflective on their own views and biases of their community, and need to be open to new discoveries their research may uncover. In addition, an insider researcher may also be an outsider. Smith (2012) shared her experience as a researcher with Maori mothers and children. On one hand, she was a Maori mother and advocate for language revitalization, but on the other hand, she was a university student and had a professional income as a teacher. When she visited homes for her research, she realized that families, out of respect, were showing her a face they would show an outsider.

CHAPTER 3:

METHODS

Research Design

The idea of an engaged ethnography approach is not new. Within the field of anthropology, engagement has a long history. As cited in Low and Merry (2010), some researchers argued that engagement was developed to solve human problems and victims of colonization (Rylko-Bauer, Singer, & van Willigen, 2006). Others argued that engagement thrived from the 1930s – 1970s as a critical perspective that focused on social inequity and political and economic factors (Roseberry, 2002; Silverman, 2007). Nevertheless, Low and Merry recommended, despite disagreement about what constitutes engagement throughout the history of anthropology, a variety of essential engagement practices: a) sharing and support, which includes the everyday practice of sharing with others and building relationships; (b) teaching and public education, where students learn about language and racial inequality, and their power to transform education; (c) social critique in using methods and theories to uncover power relations and structures of inequality; (d) collaboration with the participants and researcher; (e) advocacy to assist local communities organize efforts, giving testimony, etc.; and (f) activism, whereby the researcher becomes a human activist, challenging violations of human rights and suffering.

Engaged ethnography was chosen for this dissertation because its transformative approach to language policy studies helps provide a more in-depth understanding of the political and ideological forces at play within language policy making and practices (Davis & Phyak, 2017). In addition to documenting the processes involved in planning and implementing equitable community and family language policies, engaged ethnography involves all

stakeholders in dialogic action, including the community, individuals, educators, government officials, and researchers. Through this process, language policies are deconstructed and rebuilt to reflect the linguistic choices of marginalized, Indigenous, and diaspora communities. Together with engaged ethnography, this study also draws from critical ethnography, whereby languages, communities, and cultures are seen as positioned unequally in power relations (Canagarajah, 2006). Ethnography can provide important data to improve language policies by examining the different stages of language planning: before, during and after implementation. As cited in Canagarajah, in the before stage, it can provide information to help formulate relevant and effective language policies, which may include the competing languages in a community (Maddox, 2001), the aspirations and the needs of the people (Jaffe, 2001), and the importance of language for identity and the community (King, 2001). During the implementation phase, ethnography can help with an understanding of how institutions promote language policy at different levels (Freeman, 1996), and how the policy is actually realized by the community members themselves (Davis, 1994). Finally, in the after-implementation stage, ethnography can help understand with an understanding of the consequences a policy may have on communities and social groups (Papen, 2001). Canagarajah (2006) termed this process as a language policy cycle, where feedback is gathered to strengthen the implementation, bring better results, or revise a policy.

As in this dissertation, ethnography can also be used to help a community understand its valuation of competing languages and dialects for family and community language policy planning. Ethnography, in Hymes' (1980) perspective, is unlike typical fieldwork because there is no prestructured model. Instead, to achieve validity that comes with depth, the researcher is open to unforeseen questions and answers. Hornberger and Johnson (2012) stated that

ethnography is a complex process that explores national and local language policy, official and unofficial policy, and the relationships between policy and practice. Furthermore, ethnographic studies examine the interaction between top-down and bottom-up language planning and policy, and the different processes of the language planning and policy cycle: creation, interpretation, and appropriation. Utilizing this perspective, ethnographic research should attempt to uncover the complexity of the issues, examining the unheard voices, embedded ideologies, and hidden motivations. The focus then, becomes more on looking at how language policies are interpreted and followed by local communities, rather than the macro policy texts themselves.

Participants

For the interview and focus group recruitment of the Marshallese and Chuukese participants, the following purposive sampling criteria were used: the research assistants knew the participants in some capacity and felt that they would willingly participate in the study, the participants were fluent speakers of the target population, and the participants represented a range of age groups and educational backgrounds. Because the researcher had few contacts within the Marshallese and Chuukese communities and could not speak either language, the research assistants became the bilingual liaisons and persons of trust for the participants. During the weekly steering committee focus groups, attendance varied by participants and data were collected only from those present on a particular day.

Some demographic data for several participants remained unknown because they were not disclosed by the participant and follow-up was not successful due to the participant either not returning phone calls, changing phone numbers, and/or moving. The age groups and arrival dates in the US of the participants were:

Marshallese

- five females (25-29 years-of-age). Arrival dates to the US between 1997-2003 and one born in the US.
- two males and three females (30-39 years-of-age) Arrival dates in the US between 1993-2010.
- five females (40-49 years-of-age). Arrival dates in the US between 2003-2017.
- two males and four females (50-59 years-of-age). Arrival dates in the US between 2000-2013 and one unknown.
- two males and one female (60+ years-of-age). Arrival dates in the US between 2009-2017.
- one female intermediate child, and one female elementary child (ages unknown). Both children were born in the US.
- one adult female (age unknown). Arrival date in the US in 2000.

Though there are two main Marshallese dialects: Ralik (western) and Ratak (eastern), very few claimed they spoke the Ratak dialect. Most Marshallese participants said they spoke Marshallese. In regards to years of schooling, two Marshallese participants attended up to junior high, twelve completed high school, three attended beyond high school but did not receive a degree, four completed their associate's degree, two are currently working on their bachelor's degrees, one obtained a bachelor's degree, one obtained a master's degree, and one did not report data. Of the participants, one was from Ronglap, but he wasn't born at the time of the nuclear testing. He moved to Arkansas, where there is a sizable Marshallese population. Another participant's mother was one of the victims the U.S. government continued to test for radiation on Ronglap.

Chuukese

- two females (20-29 years-of-age). Arrival dates to the US between 2007-2009.
- three females (30-39 years-of-age). Arrival date to the US between 1992 and two unknown.
- one female (40-49 years-of-age). Arrival date to the US unknown.
- one male and four females (50-59 years-of-age). Arrival dates to the US between 2006-2015 and one unknown.
- four males and one female (60+ years-of-age). Arrival dates to the US between 2006-2017 and one unknown.
- one male (years-of-age unknown). Arrival date to the US unknown.

The language dialects for the Chuukese participants varied: Two were from Paata, four from Pollap, three from Fefan, one was from Polowat, two were from Tonoas, one from Houk, one from Udot, one from Nomwin, and one did not respond. Two of the Chuukese participants had bachelor's degrees, four had associate's degrees, seven graduated from high school, two completed elementary school, and one's educational background was unknown.

Research assistants. The Marshallese and Chuukese research assistants were bilingual speakers of their respective home languages and English. The Marshallese research assistant was in the 30-39 year-old age group. She was born and raised in the Marshall Islands until 8th grade, moved to Japan and completed 9th grade, then moved to Arkansas and graduated from high school there, and took some post-secondary courses. She lived a total of fifteen years in Arkansas and then moved to Hawai'i, where she resided at the time of this study. She was a resident of the target community for many years, and even though she moved last year to another community, she still has many ties to the community studied in this dissertation.

The Chuukese research assistant was in the 60+ year-old group. He was born and raised in Chuuk and graduated from a four-year university on the mainland US. Retiring from law enforcement in Chuuk, he later became a Chuukese Senator and a Federated States of Micronesia national congressman. He moved to Hawai‘i in 2006 and is a resident in the community studied in this dissertation. Both research assistants led the weekly steering committee focus groups and also participated in the interview and focus groups.

Confidentiality. The anonymity of participants was of the highest priority. The descriptors assigned to them were either “M” (Marshallese) or “Ch” (Chuukese), with a number. For example, the first Marshallese participant was assigned “M1.” Subsequent Marshallese participants were assigned “M2, M3, etc.” The full names of the two research assistants who actively participated in the research were used per their request.

Beginning from May 11, 2015, approval to conduct research was granted by the University of Hawai‘i, Human Studies Program (Appendix B). On June 21, 2016, an extension as well as a proposed addition to conduct focus groups, a revision of simplified consent and assent forms to meet Department of Education requirements, and the addition of the Chuukese research assistant was also approved by the University of Hawai‘i, Human Studies Program. However, research did not begin until the Department of Education approved an application to conduct the study on July 27, 2016 (Appendix C). The Chuukese and Marshallese Bilingual School Home Assistants met with the steering committee focus groups during the work day to build relationships and collected data to better understand the community’s needs. Consent/Assent forms were approved by both the University of Hawai‘i and the Department of Education. Each Consent/Assent form was written in English as well as in Marshallese and Chuukese. Translations into the target languages were done by the respective research assistants.

All participants were given both the English and home language translation, and signed the language version they felt most comfortable reading.

Instruments

An ethnographic approach relies on collecting multiple types of data to provide a rich description of the language practices in context and triangulate the data to cross-check findings. This dissertation utilized semi-structured interviews, focus group sessions, and written documents of participant reflections.

Semi-structured interviews. Semi-structured interviews were used to provide a deeper understanding of social phenomena. Interviews, according to Rubin and Rubin (1995), are the paramount of fieldwork research. Critical ethnography (which engaged ethnography draws upon), attempts to seek deeper truths than just verifiable facts (Madison, 2012). Distinct from survey interviews, qualitative semi-structured interviews allow the researcher to work in tandem with the participants, treating them as partners, and allowing the participants to navigate and share their opinions and insights (Rubin & Rubin, 1995; Yin, 2009). The participants thus become a subject of agency, history, and are allowed to contribute their own view of a story, thereby jointly constructing memory, meaning, and experience (Madison, 2012). Madison further stated that interviews may incorporate three forms that are not separate, but often interwoven together: (a) oral history, as told by participants that remember and/or have experienced them, (b) personal narrative, which is an individual's perspective on an event, experience, or point of view, and (c) topical interview, or a participant's perspective on a program, issue, or process.

As mentioned earlier in this dissertation, the researcher also believed that Indigenous research may resound with Indigenous people in diaspora in Hawai'i, as well as other immigrant, migrant, impoverished, and marginalized communities. Ndimande (2013), believed that

interviews are most effective when Indigenous participants are allowed to use the language in which they are most proficient. This validation of their home language is important because it positions the research within the sociocultural and political contexts of the participants, thus, allowing them to formulate their thoughts in their strongest language. Hamza (2004) stated, in order to disrupt the hegemonic practices in research, interviews should attempt to de-emphasize the colonial language, in this case English, in order to include the participants' true perspectives. McCarty (2009), Nieto (2002) as well as others (as cited in Ndimande, 2013), argued that home languages are forms of cultural identities that must be recognized and promoted in research and other social institutions.

As mentioned above, the Marshallese participants were interviewed in Marshallese by a bilingual member of the community in her 30s who moved out of the neighborhood, but continued to have ties with many Marshallese families in the community of study. The Chuukese participants were interviewed by a Chuukese bilingual research assistant in his 60s who was a member of the community as well as a former chief in Chuuk. After being trained by the researcher for the online Collaborative Institutional Training Initiative (CITI) program requirements to be certified in conducting Human Subject Research (See Procedure section below for more details), the researcher interviewed the research assistants in English to model how to conduct a semi-structured interview. By going through this process, the research assistants could see firsthand how the interview process used a template of questions (See Appendix D for semi-structured interview questions), but also allowed them and the participants to contribute and guide the conversation. Some of the questions inquired about the participants' experiences coming to Hawai'i, their own school experiences, languages spoken at home, and what it means to be Marshallese or Chuukese. After the training, the researcher met with the

research assistants to clarify any questions. Subsequently, on a voluntary basis, the Marshallese research assistant interviewed eleven participants and the Chuukese research assistant interviewed four participants at a variety of locations that included their homes, churches, homeless shelters, and outside in the community with the researcher only present for the first two interview sessions. On average, each Marshallese interview took one hour, for a total of 11 hours, while the Chuukese interviews lasted about 2 hours for a total of 8 hours.

Focus groups. In contrast to traditional ethnography and the emphasis on description, focus groups in critical ethnography can be used as a method to help understand social justice issues in marginalized communities (Kamberelis & Dimitriadis, 2005). Together, the participants and the researcher work toward social change and betterment of the community, and from the conversations that emerge, the researcher gains a better understanding of the shared worlds that the participants live and experience (Fontana & Frey, 2005). Furthermore, focus groups, in conjunction with other data-collection efforts, also provide a considerable amount of data within a short time period that would not be possible with interviews alone, capturing the reactions of different group members to ideas and to each other (Schensul & LeCompte, 2013).

Focus groups were also taken into consideration as an appropriate method of data collection for Indigenous people in diaspora, as well as other immigrant, migrant, impoverished, and marginalized communities. For Indigenous populations, Smith (2012) stressed the importance of “decolonizing” the methodologies, methods of research, and the theories that inform them. Not a total rejection of Western knowledge and research, decolonization is defined as focusing on Indigenous concerns and worldviews, and then understanding theory and research from their perspectives and purposes. Researchers must be genuinely concerned about the participants’ worlds and use their research to improve their lives (Ngimande, 2013). Denzin

(2005), taking a similar position, suggested that researchers should incorporate culturally-relevant methods that connect their research to the local communities. Fontana and Frey (2005) asserted that focus groups are appropriate for interviewing Indigenous communities because the setting is less formal than an interview. The focus group setting allows the participants to be more comfortable to recall pertinent issues and stimulates others to share their experiences when they might not have recalled or were willing to share otherwise. Incorporating Indigenous languages in focus groups is another way to bring Indigenous interests to the center of the research (Smith, 2012). When research is conducted in a foreign language, in this case English, it can make the participants feel foreign to the research, lessen their hope that the research can improve their lives, and thus, reduce their motivation to participate fully (Ndimande, 2013). When conducting focus groups with Indigenous communities, it is also important for the researcher to be culturally sensitive. Manuelito (2004) suggested strategies such as bringing food to the interviews and removing shoes when entering a house. Ngimande (2013) emphasized the importance of listening with patience and not interrupting responses even when they may be off-topic from the research questions. This displays sincerity and respect to the participants.

From the Marshallese and Chuukese weekly steering committee meetings, focus group sessions were conducted on separate days to gather data on language ideologies, the needs of the community, and other concerns of the community. The focus groups provided an additional perspective from a collective viewpoint and allowed the steering committee members to negotiate their responses amongst each other. The researcher sat in the first steering committee for each of the respective groups to meet the attending members, but because the researcher could not speak the languages and represented an outsider who might restrict the participants from sharing their true thoughts, thereafter, the research assistants led the focus groups and

collected the data. The research questions for each meeting were tentatively and collaboratively pre-planned between the researcher and research assistants, but the research assistants were allowed to add or deviate from the agreed upon questions depending on the interests and concerns of the groups. Some examples of questions include:

- What is the goal of the steering committee?
- How are Lagoon-speakers the same/different?
- How have their language ideologies changed since moving to Hawai‘i?
- What parts of the Chuukese culture are they still practicing?
- What are their views of the media, politicians, and discrimination in Hawai‘i?
- For a more complete list of questions for the Chuukese Steering Committee, see Appendix F.

Document collection of written reflections. In addition to the research assistants participating in the weekly steering committee focus groups and interviews, each assistant also wrote a summative reflection on his/her experience going through the engaged language policy and practices (ELP) process. As mentioned above, the ELP process involves all stakeholders, so documenting their experiences going through this process was relevant, not only as community members, but also as Indigenous researcher participants. Both of their reflections were written in English and any errors in grammar were left untouched to try and preserve their writing voice. Their written responses were analyzed to determine whether the ELP process was meaningful to them. Furthermore, the two research assistants also wrote reflections on the community center, discussing what it meant to them and their role in sustaining it.

Procedures

Semi-structured interviews were conducted at the beginning of the study period to obtain demographic information and begin to get to know the participants. Focus group interviews (steering committee meetings) were then conducted throughout the ELP process with the Chuukese steering committee. The Marshallese research assistant was only able to transcribe two focus group questions by the end of the study period. As a result, the abundance of Chuukese interview and focus group data will be addressed first in the Results chapter. Next, the Marshallese data will be discussed. The semi-structured interview and focus group questions were first transcribed by the research assistants in their home language, then transcribed to English, and finally put into spreadsheets, which were analyzed and coded for themes. For each participant's transcription, a letter was used to identify the language, along with a number to identify statements made by each individual participant. Because the ELP approach focused on a shared, fluid, inquiry "process" that included the participants, research assistants, and researcher, written reflections of the two research assistants were also collected at the end of the ELP process. Their data were discussed as they evolved through the continuum of four ELP collaborative steps.

Training research assistants. Before conducting the research, the research assistants completed the online Collaborative Institutional Training Initiative (CITI) program requirements to be certified to conduct Human Subject Research. Each assistant took a variety of online modules that required an 80% or better score. In order to prepare for these modules, the researcher met with each research assistant separately on numerous occasions to help them study for the quizzes. Once the research assistants passed all the quizzes, the research conducted interviews with them to model the process of a semi-structured interview. Both research

assistants were also frequently reminded to look for signs that participants were uncomfortable. The research assistants were also reminded that they and the participants could withdraw from the study at any time.

Member check. The research assistants were asked to review my findings. Participants were also encouraged to review their transcripts and/or the dissertation during their steering committee focus groups sessions and give their approval. Steering committee leaders (chiefs) of each steering committee took the dissertation home and reviewed the contents at their leisure. Most importantly, approval from each steering committee leader was requested before the dissertation was submitted to the researcher's doctoral committee.

Positionality

As mentioned above, part of the ELP process is to have the researcher take an active role with the participants. The researcher acknowledged his biases as the researcher of this study and how his life experiences influenced his position, interpretation, and understanding of the data. However, when working with the community, the researcher's views were excluded as much as possible in order to allow the participants to make their own interpretations and decisions, while allowing the researcher to also obtain a better understanding of the Marshallese and Chuukese communities.

The researcher's educational background included a Cross-Cultural Language and Academic Development (CLAD) teaching credential from a California State University, taking the same courses the bilingual candidates took with the exception of the one target language class; a master's degree in linguistics; a bachelor's degree in graphic design; and a product of the K-12 public school education system. From the researcher's schooling experience, he gained knowledge and sensitivity to other languages and cultures, and believes in the importance of

protecting marginalized languages from extinction. Once a language goes extinct, so does the culture and identity of its people. The researcher believes that language choice should be decided by its speakers, free from outside pressure of dominating/colonizing governments and with an informed awareness of countering-language ideologies.

Furthermore, the researcher lived in a foreign country and raised multilingual children, allowing him a firsthand insider opportunity to experience what it is like to be an immigrant/emigrant and what it is like to raise multilingual children in the U.S. public school system respectively. Though Japanese American and taking three levels of Japanese language at a university, the researcher was unable to speak or understand Japanese when first arriving in Japan. Thus, the researcher experienced similar language and cultural struggles of arriving in a foreign country that our immigrant/emigrant families experience in the US. When the researcher returned to the US, he also experienced what it was like to help his children learn English, do their daily homework, and learn the new culture of the U.S. public school system, while trying to maintain their home language, Japanese.

The researcher's educational experience as a former English learner teacher in the public school system; teaching English in Japan for two years; working as an English learner district resource teacher, and working as an administrator of an English learner district program has allowed him to get to know the challenges of English Learner communities, including those that are marginalized. The researcher's past relationships with various second language learning families and community groups throughout his educational career has revealed their strong desire to learn English, but also a strong desire to preserve their home language and culture. In the latter part of his career, the researcher experienced firsthand how the Marshallese and Chuukese populations have struggled in the U.S. public school system in Hawai'i for over a decade. This

has spurred a desire to learn more about them and an urgency to build relationships to support their language and cultural needs. As a result, the researcher believes that the knowledge gained from this study can help teachers better understand their students. By allowing parents to share their concerns and world views, the researcher can gain a deeper understanding of their perspectives and purposes regarding language practice in their homes and families.

CHAPTER 4:

RESULTS

This chapter identifies the results of this dissertation. It addresses the following two research questions regarding the Chuukese and Marshallese communities in the diaspora of Hawai‘i:

- What is each community’s local language ideologies, identities, and policies?
- How can each community be empowered and supported in its efforts to develop and maintain its language ideologies, identities, policies, and practices?

The results of this study are arranged in a linear fashion. For the most part, the majority of the data collection revolved around the steering committee (focus group) sessions. After each discussion, the researcher analyzed the findings, and then developed the next focus group questions with the research assistants. Thus, as the focus group discussions unfolded, the story of the community members unfolded, revealing their collective language ideologies, issues they are grappling with, and solutions to promoting their own language policies and practices. Through this dialogic process, the participants negotiated and created alternative language policies and practices that represented their local community.

The data were reported out separately by the Chuukese and then the Marshallese participants respectively. First, for each group, I presented the semi-structured interview responses to the three initial questions:

- What is your dream for your children?
- Do your friends help you and do you help your friends?
- What was it like when you first arrived in Hawai‘i?

These responses related to participants' overall vision for their children, their social networks, and their experiences when they first came to Hawai'i. The purpose of these three questions was to get to know the participants better. These initial data helped the researcher develop focus group questions based on the core values and experiences that the participants shared. Second, the researcher presented the focus group questions and any follow-up interview questions that helped triangulate previously collected data. Thirdly, the researcher presented the research assistants' written reflections of their experiences after going through the Engaged Language Policy and Practices (ELP) process. Finally, at the end of the chapter, the results from the written reflections of both research assistants on the community center are presented.

As mentioned above, ELP is an alternative approach to language policy studies that deconstructs marginalizing ideologies and promotes on-the-ground community action toward equitable policies and practices (Davis & Phyak, 2017). The four steps are as follows:

- conducting ideological analyses,
- planning resistance,
- developing community-based language and/or education policy, and
- building curriculum and practices that are relevant to each particular community.

Demographic data were gathered on the participants that included their gender, language, general age, arrival to the US, home island, and highest attained educational degree. Each participant was also given a code. Several participants' data remained unknown because they were not disclosed by the participant and follow-up was not successful due to the participant either not returning phone calls, changing phone numbers, and/or moving.

Table 2.

Marshallese Demographics

Code	Gender	Language	Age	Arrival to US	Home Island	Education
M1	F	Marshallese	30-39	1994	Majuro	Post HS
M2	M	Marshallese	50-59	2012	Majuro	Jr HS
M3	F	Marshallese	40-49	2009	Majuro	HS
M4	F	Marshallese	40-49	2003	?	Post HS
M5	M	Marshallese	60+	2009	Jaluit	HS
M6	F	Marshallese	50-59	?	Ailanglaplap	HS
M7	M	Marshallese	30-39	1993	?	HS
M8	M	Marshallese	30-39	1996	Ronglap	?
M9	F	Marshallese	?	2000	Ebeye	HS
M10	F	Marshallese	40-49	2009	Majuro	Post HS
M11	F	Marshallese	30-39	2001	Jaluit	HS
M12	F	Marshallese	30-39	2010	Majuro	HS
M13	M	Marshallese	50-59	2007	Majuro	AA
M14	F	Marshallese	60+	2017	Kili	HS
M15	F	Marshallese	50-59	2007	Majuro	AA
M16	F	Marshallese	50-59	2000	Ebeye	HS
M17	F	Marshallese	50-59	2013	Ailuk	HS
M18	F	Marshallese	40-49	2017	Namdrik	HS
M19	F	Marshallese	40-49	2013	Majuro	AA
M20	F	Marshallese	20-29	1998	Majuro	BA
M21*	F	Marshallese	20-29	1997	Ailanglaplap	MA
M22*	M	Marshallese	60+	2013	Majuro	AA
M23*	F	Marshallese	20-29	2003	Majuro	BA pending
M24*	F	Marshallese	20-29	2003	Majuro	HS
M25	F	Marshallese	Intermediate	US	US	n/a
M26	F	Marshallese	Elementary	US	US	n/a
M27*	F	Marshallese	20-29	US	Majuro	BA pending

*These participants were replacements for earlier ones that have moved or passed on.

? Participant did not respond to the question and was unable to be reached at a later time.

Table 3.

Chuukese Demographics

Code	Gender	Language	Age	Arrival to US	Home Island	Education
Ch1	M	Chuukese	60+	2006	Paata	BA/BS
Ch2	F	Chuukese	50-59	?	Pollap	HS
Ch3	F	Chuukese	60+	2007	Pollap	HS
Ch4	F	Chuukese	50-59	2006	Paata	Elementary
Ch5	M	Chuukese	60+	2012	Paata	Elementary
Ch6	M	Chuukese	60+	?	Fefan	BA/BS
Ch7	F	Chuukese	50-59	2015	Polowat	HS
Ch8	F	Chuukese	20-29	2007	Tonoas	HS
Ch9	M	Chuukese	?	?	?	?
Ch10	F	Chuukese	30-39	?	Tonoas	HS
Ch11	F	Chuukese	20-29	2009	Houk	Jr HS
Ch12	F	Chuukese	30-39	?	Pollap	HS
Ch13	F	Chuukese	30-39	1992	Udot	HS
Ch14	F	Chuukese	40-49	?	Fefan	AA/AS
Ch15	M	Chuukese	50-59	2007	Nomwin	AA/AS
Ch16	M	Chuukese	60+	2017	Fefan	AA/AS
Ch17	F	Chuukese	50-59	2006	Pollap	AA/AS

Chuukese Perspectives

The semi-structured interview questions were intended to elicit basic demographic information (as mentioned in the Methods Chapter) and begin to get to know the participants at the beginning of the data collection process. After the semi-structured interview data were collected, the steering committees (focus groups) started meeting regularly. All of the Chuukese participants interviewed became steering committee participants. The Chuukese participants were coded separately from the Marshallese participants to recognize their unique languages, geographical homelands, cultures, and histories. The Chuukese research assistant gave three general interview questions (as stated above) to the Chuukese participants with the instructions

from the researcher that they could adapt the questions as they saw necessary. The three questions addressed their dream for their children, their social capital, and their experiences after coming to Hawai‘i.

A better life. This question asked participants what they wanted for their children’s future. Of the nine participants, five said they wanted their children to complete school and go on to college. Two other participants mentioned that they wanted their children to do well in school. Participant Ch16 said: “My dream for my child is to behave well, to know God, and understand Christian life, and to do good grades so he can go to high school and college.” Four of the nine participants also said they wanted their children to behave well, respect others, and respect their elders. Participant Ch3 stated:

...I talked to them about being a good child and discipline them in any which way. I preached my grandchildren about respect and encourage them to show respect to other people all the time and especially elders, fellow schoolmates, teachers, and principal and to obey school laws and policies.

Social capital. Another interview question explored participants’ access to social capital, such as a network of peers they could turn to for mutual support. Bringing people together through their shared histories, identities, and traditions, bridges social capital (Warren, Mapp, and the Community Organizing and School Reform Project, 2011). People begin to change the way they think about their community and their collective power toward equity in society. Seven of the nine participants mentioned that they had friendships that provided mutual support.

Participant Ch7 noted:

I’m enjoying to be with my friends most of the time if not all. There were times that we talked about many things that we were doing together. We shared food among ourselves.

When we need one another to do some special work, we were always there to help. One time when my son was in the process of an ordination for a priest my friends showed up to help me prepare all the local materials for the said ordination.

Four of the participants mentioned that they meet regularly to socialize with their friends. Participant Ch1 stated, “We come to the Center, drink coffee, eat bread and just chat about personal experiences at home. And yes, we always help each other out, such as buying food stuff and working on our papers.”

An additional three participants said they got together to laugh and socialize, thus revealing that they had developed ongoing friendships with others. Participant Ch12 said:

I like to have friends or someone with [me] all the time. I always enjoyed the companion of another person. I have many sisters and brothers and we dearly love each other. As said earlier, I'm someone who likes to be with people all the time. There were times that we laugh together and just enjoyed our self. We sometimes went to the movies, the parks to sharing things together and many more activities. I also told my friends that when they have someone died in the family to let me know so that I can contribute some cash to them. My friends also help me out when I have died in my family. They donated cash and food stuff.

Hardships when first arriving in Hawai‘i. The final interview question probed to see what type of initial experiences the participants had when first coming to Hawai‘i. The participants’ experiences could possibly help future arrivals through understanding their predecessors’ experiences. Participants gave multiple answers. Three said they did not know how to get to places, two said they had no place to go, two felt lonely and isolated, two were homesick, and two lacked money. Participant Ch7 noted:

When I first arrived Hawai‘i, I was so scared because to me the place is so big and very complicated. This is my first time that I've all these new things and I had hard time familiar with the places that I wanted to go. So, it's a new experience for me to come to Hawai‘i and learned many things and meet many people.

Another participant shared her feeling of isolation when she first came to Hawai‘i.

Participant Ch12 stated:

When I arrived in Hawai‘i, at first I don't like the place because it is too complicated for me. It is beautiful but I just don't like it. I don't have any place to go. I spend most of my time home with some members of my family. It is not like when I was at home I have enjoyed myself and had good times with my friends. I suffer a lot here because I don't control my destiny but someone does.

Chuukese Focus Groups

The focus groups were conducted in participants' home language. Later, the data collected were translated from the home language to English. The Chuukese research assistant held weekly focus group meetings during which several questions were asked of the Chuukese steering committee relating to their socially conditioned attitudes and beliefs about language. The purpose for these questions was to seek a better understanding of participants' English and Chuukese language ideologies. The majority of the focus group questions attempted to address the first research question: What is the Chuukese community's local language ideologies, identities, and policies? These discussions led to the steering committee creating its own unified language policy which was implemented through the creation of three Chuukese Language and Cultural Schools. As a result, this ideological discussion led to the second research question: How can the Chuukese community be empowered and supported in its efforts to develop and

maintain its language ideologies, identities, policies, and practices? The Hawai‘i Department of Education (DOE), Barbara Tom (a retired public health nurse and founder of the community center), and partner organizations supported the Chuukese Language and Cultural Schools by fostering the idea that developing these schools was possible. Facilities and shared resources were also provided. In a joint effort, the Chuukese Language and Cultural Schools obtained a grant for a summer-long project-based learning unit on the building of a traditional Chuukese meeting hall in the community.

The steering committee as a voice for the community. The steering committees were created to help build the community’s capacity for autonomy. The goal was to start with the community and bring members together through their shared history, identity, and traditions. Individuals were supported as leaders by the steering committee. Each member did not need prior experience with a formal leadership position. Five members participated in this focus group session and discussed what the steering committee meant to them. Four of the five participants felt that the purpose of the steering committee was to give voice to the community and ensure the information would be shared with Hawai‘i state leaders to improve the situation of the COFA people. Participant Ch11 stated:

There is need to get together and discuss the issues that affect our life while we are in Hawai‘i as one unit in order to be effective voice on a unified goal. So the members on the Steering Committee needs to also identify the issues that need to be discuss and bring up in the Committee for discussion and hopefully come up with suggestions for improvement. We may need to have what has been discussed and written down as our concern in committee's reports to reach the ear of the decision making in the States of Hawai‘i with the hope for improvement. I will encourage all Committee's member to

fully commit to our objective and goal for why we have the committee.

Four of the five participants felt the steering committee gave them a voice to select and participate in a variety of free workshops and/or programs. Due to the size of the community center, only a limited number of people attend events at one time. For larger events, local schools are used as venues. Participant Ch17 shared:

The Steering Committee gives me an opportunity to participate in many workshops conducted by other resourceful persons were invited to come to the Save Haven Immigrant Resource Center to give lecture on many issues that will help improve the livelihood of the COFA migrants while they are residing in State of Hawai‘i. Such programs includes discussion on immigrations, financial literacy, housing program, jobs opportunities, legal assistance, health issues, health insurance, workshops and training for COFA school children, adult education program, sewing program for COFA women, and many more. As a member on the committee I have gained more knowledge from being participated in the various workshops and in many ways help me to be able to speak out when encountering some of the many problems and I am good now.

Language ideology.

Lagoon dialect versus outer-island dialects. The purpose of this question was to compare the views that outer-island speakers had about their languages and identities with those from the Lagoon area dialect. The island of Weno, an island within the Lagoon, is where the majority of the government’s offices reside. This is important because those in government are the officials who make state language policies. Three overarching language characteristics emerged: voice/tone/accent, word selection, and gender role responsibility.

Voice/tone/accent and word selection. Of the five participants present for this focus group, all stated that the tone/accent of Lagoon speakers differed depending on the island they came from. Some Lagoon speakers were described as speaking in a humble, soft, or slow manner (positive connotation) while others spoke with a harsh, strong, high, demanding, strong, or fast way (negative connotation). Regardless, all Lagoon dialects were said to be intelligible by the outer-islanders. Participant Ch11 described it as such:

This is what I've seen for the Lagoon people when they talked among themselves. They may have different accent or selection of words to use but the overall meaning of what they want to tell you or tell others still the same. Yes, some tone of voice is very strong and harsh while the other is slow and soft. This may depend of which island from the Lagoon you come from. Take for example, the people from one of the big island in the Lagoon called Tol, their tone of voice is very strong, high and harsh and they tend to talk fast... People from Faichuuk, which compromised the islands of Tol, the islands of Paata, Polle, Oneisom (PPO) and islands of Udot, Eot, Ramanum, Fanapanges (Nomosofo), some of the residents from these islands speaks slow, humble and soft while others speak harsh and strong. So, the accent may be different but the true meaning is the same for all Lagoon speakers.

Two participants, one from Pollap (Ch2) and the other from Polowat (Ch7), found some of the Lagoon dialects to be offensive. One participant described how the choice of words can be offensive (Ch7):

The Lagoon people may have different accent of saying something but have the same meaning. Some speakers' tone of voice sound humble and soft while other sound harsh and strong and too demanding. The selection of words to use when you speak to other

people is important because some words are fine in other areas while in others may sound offensive to Chuukese custom has interpret in that particular locality.

Two other participants, one from Pollap (Ch17) and the other from Houk (Ch11), noted the absence of the phoneme /l/ in the Lagoon dialects. One participant stated (Ch11):

Another observation I have for the Lagoon people is that I never heard them say the letter "L" when they speak. They used all the time the letter "N" when they speak and also when they identify an object in name.

Gender role responsibility. Two participants discussed that, despite dialectal differences, assigned gender roles were similar. This finding in the data led to a separate focus group section that investigated the role of culture and identity as factors of language ideology and policy making. One participant shared (Ch17):

All Lagoon speakers are obliged to do the following, visiting the sick person, the men are doing all the work from gardening and fishing, the women stay home and do house work and take care of the children, washing dirty clothes, and some women may be doing light fishing just for pleasure and fun. All the Lagoon speakers are alike doing the above activities.

Lagoon dialect as a Chuuk standard language in all Chuuk schools. The second focus group question further explored whether participants from the outer-islands felt there should be a standard dialect taught in Chuuk public schools and whether there was a presence of dialectal hierarchy. The focus group question asked if all dialects were universally intelligible among all the islands. The findings shed light on the preferred dialect to be used in public schools, the purpose of using a standard dialect in schools, and the differences between Lagoon speakers and speakers from the outer islands. There were six participants at this focus group session.

The preferred dialect to be used in public school and the purpose of using a standard dialect. All participants felt that the Lagoon dialect should be the one spoken in public schools because it was easier to understand by all dialectal speakers. Participant Ch16 from Macheu stated:

In the State of Chuuk there are three dialects. They are as follows: Mortlocks, Northwest and Lagoon. When you compare them with the Lagoon dialect, the Lagoon dialect is easier to understand because it is simple than the two. It is also easy for the Mortlockese and Northwest people to understand. This is the reason that I believe the Lagoon dialect should be the one to be taught in the schools because it is easier for all to speak and understand.

Three participants also felt that learning the Lagoon dialect would provide future opportunities for their children to pursue higher education and find jobs. Participant Ch2 stated:

There is one good reason that I suggest the Lagoon dialect in our school is that there may be a time they will move to the Lagoon to continue their education and find a job and that will help them communicate with the Lagoon people who are most likely responsible for the programs including the school system.

Differences between Lagoon speakers and those from the outer islands. Two respondents mentioned that they would continue speaking their own dialect. Participant Ch12 from Pollap felt that the lifestyle of the Lagoon dialectal speakers was too different.

As for the solution for and life style, I will continued to practice what I was taught as a Northwest person. I cannot change the way I am now and what I believe in. I honestly don't like the Lagoon people life style.

Three members of the focus group were from the Northwest and mentioned that they dressed differently than Lagoon speakers. Participant Ch11 stated:

As for the life style, I believe Northwest people are different from the Lagoon people and the Mortlockese. Northwest people wear lava while the Lagoon and Mortlockese people wear mumu and dress. So, when the Northwest people come to the *Lagoon* they put on the mumu and dress. They don't want to be different from the Lagoon and Mortlockese people.

Three participants mentioned that they preferred rural over urban life in the Lagoon area. Participant Ch17 from Pollap explained her point of view:

As for rural life is different from the city life. In the urban area life is so complicated with many things to keep up with such as obligations and responsibilities as compare with living in a rural area where life is more relaxing, enjoyable and peacefully. In the urban area everybody else looking to get a job to earn money for living and criminal activities is also high as well. People need money to pay for food and other obligations such as rent, utilities, telephone service and many more. However, in the rural, we farm a lot and get our food from our garden free. In closing I said that rural life is better than living in an urban area.

Speaking Chuukese and English in Hawai‘i. The next question examined the participants’ ideologies after moving to Hawai‘i. Three overarching themes emerged from the data: The participants’ current identity after having lived in Hawai‘i, observations they made of other Chuukese in the community, and their mission for their home language and culture.

Present identity. Of the six participants in this focus group session, five still identified as Chuukese and all felt they wanted to preserve their language and culture. Participant Ch11 stated:

I am from Chuuk. When I arrived in Hawai‘i some years ago, I am happy and decided not to change the way I do things back on my home island. I speak Chuukese language all the time and acted like a true Chuukese person all the time. I am very much mindful of our culture and custom as a Chuukese. I am working in a restaurant so only when I am working, I spoke little bit English for the customers and my co-workers to understand.”

Participant Ch13, however, who arrived to Hawai‘i in the middle of her secondary schooling years, identified with both the Chuukese and English language:

I don't have that much to say about the English language because when I spoke the English language I always have the feeling that I am no longer a Chuukese. However, when I was speaking in the Chuukese language I am very happy and felt at ease. I don't want to speak the English language in front of my relatives because I did not have the accent anymore. I sometimes wanted to speak Chuukese language in front of my relatives with Chuukese accent but it was difficult so I had to force myself to have accent for them not to criticize me. But, I always felt comfortable when I am with my relatives and family members with my Chuukese language and culture. On the other hand when I am with Americans and other ethnicities, I always feel like I want to share them my background and culture.

Observations of other Chuukese. Several observations were made by the participants of other Chuukese people in the community. Two of the participants identified other Chuukese families in the community by their attire or body gestures, and three participants witnessed

accounts where parents were not teaching Chuukese to their children and were speaking English to them. Two participants mentioned that many Chuukese children did not speak or understand Chuukese.

Language mission. As a result of the participants' observations, an overarching theme goal or mission emerged relating to their home language while they resided in Hawai'i. Four of the six participants said they would continue to speak Chuukese. Participant Ch2 stated:

I am from Chuuk. I always enjoyed speaking Chuukese all the time even in my working place. I wanted people to know that I am a Chuukese and that will stay forever. I loved to speak my Chuukese language here in Hawai'i.

Of the six participants, three felt it was important to teach Chuukese children the language and culture to preserve the home language.

I want my fellow Chuukese to understand that we are Chuukese and came to Hawai'i only for one purpose and that is to seek assistance, and we must always uphold our culture all the time. Having said that, and with great respect, I want to urge all Chuukese to work together to preserve our self-identification as a Chuukese and that is to speak our Chuukese language all the time and to teach our young children. Thank you very much.

Four of the six participants also felt it was important to speak Chuukese to other Chuukese people in Hawai'i, even if they used English. Participant Ch2 shared:

I was amazed sometimes when I was out in some areas that all the young Chuukese spoke the English language. I tried to talk to some of them but they told me that they did not understand me. I was little bit disappointed at them because they're Chuukese but could not understood Chuukese language. So this is what I did when the Chuukese people spoke to me in English, I talked to them in Chuukese language. I asked myself, why

should I talk to the Chuukese in English language but I know that they are Chuukese so I decided to maintain that way. I talked to the Hawaiian and American and Samoan and Marshallese in English but not the Chuukese. Thank you.

Being bilingual. Because responses to the previous focus group question highlighted the importance of ensuring that Chuukese children learn the home language, the discussion was expanded to explore in greater depth whether the steering committee members' own children were using Chuukese in the home. Three overarching themes emerged: The parents' family language policies, their children's actual languages of choice and depending on the context, whether they used Chuukese or English. Five participants attended this focus group session.

The parents' family language policy. Four of the five participants wanted their children to be bilingual (One respondent did not address this question). Participant Ch11 observed:

I am happy that my children speak both Chuukese and English fluently because that way it won't be a problem for the Chuukese that did not speak and understand the English language. I want them to grow up bilingual Chuukese and English speaker.

Of the five speakers, two mentioned that they preferred their children speak to them only in Chuukese: "In our home my children speak Chuukese language to the occupants all the time. They talked to us on many things, such as going to the stores, to the playground and to go swimming." Two participants also stated that they preferred their children speak only Chuukese to Chuukese people. This included those people who were Chuukese but did not speak the Chuukese language. Participant Ch17 said, "I told my children to try to talk to the non-English speaking Chuukese in Chuukese language but not in English because the Chuukese language is their native language and need to know."

Children's language of choice. Of the five participants, four said their children chose to use both languages, but three said their children actually preferred to use English. Participant Ch14 stated:

My children speak both the Chuukese and English languages. They speak English most of the time especially at school, when they played games and at home with their friends, family, schoolmates and staff at their school. Since they learned the English at school and speak all the time, they speak the English language as their first language. I think this happened to most of the Chuukese children who were born and raised in the U.S. On the other hand they spoke the Chuukese language less and become their second language which is very difficult for them to speak to the older Chuukese generation especially at home. Even myself as a mother, I'm having hard time explaining myself in Chuukese for them to understand. So most of the time I speak English to them to make sure they understood what I am trying to convey to them. But speaking in our own language is my wish and desire for my children as a way of keeping our culture and language live in a foreign land.

Participants also shared that, depending on the situation, their children's language choices varied. Three participants said that English was the preferred language of their children when they did their public school homework. When talking to relatives outside the nuclear family, three said their children preferred English and two preferred Chuukese. When playing with friends, all participants stated that English was the language of choice for their children.

Ensuring Chuukese children can read and write in their home language. Inspired by the conversation about language use, the steering committee decided to formalize its existence by establishing itself as a 501(c)(3) non-profit organization, titled the "Chuuk Language and

Cultural Association of Hawai‘i, Incorporated.” The board of the 501(c)(3) then created the Chuukese Language and Cultural School. The non-profit addressed the role of literacy in their newly established school and at the home. From the comments of seven participants present for this session, three overarching themes emerged: The benefits of being literate in Chuukese, reasons why a large number of Chuukese children cannot read or write in Chuukese, and some solutions participants felt could help address this issue. All participants felt that many Chuukese children in Hawai‘i could not read or write in their home language. Participant Ch17 noted:

This is what I think about the Chuukese children at this time. Most of the children that born outside Chuuk (Micronesia) at the various places they don't know how to read and write in the Chuukese language. They do understand little bit Chuukese language.

However, today when we talk to our children in Chuukese language then they responded back in English. For that matter we are so grateful to have the Chuuk language and Cultural School now because I know that will help our children learn the Chuukese language.

Benefits of knowing Chuukese, and reasons why children cannot read and write in Chuukese. Some benefits of knowing Chuukese were suggested by individual participants. These benefits included improving communication with parents, bringing people together to foster relationships, and being able to use Chuukese when going to Chuuk. Some reasons why the participants felt many children were not literate in Chuukese included the following: The children were born outside Chuuk (three participants), the children belonged to intermarried parents (one participant), and parents did not enforce literacy at home (four participants).

Solutions. Of the seven participants, five felt it important that the parents be willing to help teach Chuukese at home, but five participants also felt the Chuukese Language and Cultural

School was another important piece in teaching language literacy and culture. Participant Ch2 commented:

The children today are having problem understanding, writing and speaking the Chuukese language because all the times they are in Hawai'i they speak, write and read in the English language. So it is the sole responsibility of their parents to help their children learn their Chuukese language and culture at home. The Chuuk language and Cultural School at the Immigrant Resource Center will help teach the language to the children. It is good and practical for our children to speak English but at the same time to be [able] to speak the Chuukese language which is their native language. And for me it's embarrassing for our children when they go to Chuuk and not be able to understand and speak Chuukese language at all. For that matter it's incumbent for the Chuukese parents to teach their children their native language at home.

Some other suggested solutions included: teaching children literacy while they are young (one participant), using community resources such as uncles, aunties, and grandparents (two participants), using technology as a resource (one participant), using Chuukese with Chuukese people who do not speak the home language (one participant), and teaching culture. Participant Ch11 said:

I can say that our children are having problem understanding and speaking the Chuukese language because all the time while they are in Hawai'i, the only language they speak and learn is the English language. For that matter, it is very important for the Chuukese parents to help their children to learn Chuukese language at home. It is also important that we teach our children our Chuukese culture as well. Later on this will help our

children to be able to speak Chuukese language and to understand Chuukese culture as well.

Language and culture are interrelated. The participants were also asked whether they felt language and culture were inseparable. Of the six participants present, all felt language and culture were interrelated.

Participant Ch16 stated, “Chuukese language and its culture are always going hand in hand. One could not be without the other one.” Another participant said: “Yes, the language and culture are two things that are just so difficult to separate from one another.” In discussing the interrelatedness of language and culture, all participants felt that using words of respect and a soft humble tone were important when speaking in public and participating in other cultural situations. Participant Ch7 shared:

Chuukese language and culture are connected to one another. One main reason is that the language spoken in the meeting or in any other activity, the speaker has to try to make them connected. For example, the humble and soft words or phrase that is acceptable and has respectful meaning reflecting the title or status of that person. As to the ordinary person, one may say good morning (nessor annim), on the other hand, when you greet a person with high status in the community, you apply the words that are culturally reserved to people with high status. Such as with respect, “I’m greeting you the honorable John” (Sia pwapwa etiwok a mafen John). Or such respected words: Tirow, fairo, fankoupwor, lukun kouwen, fanunairotiw, Nisokurupwun. At all time when there is a big gathering or meeting the people will always display their respect for those with high status (honorable) which may include the chiefs and other leaders all the time.

Two participants said that body movement and gestures are important when speaking to others. They felt that these behaviors can reveal respect. Participant Ch12 explained, “The body movement and gesture for example, always associated with how much that speaker respect those people he or she speak to them and this could apply to individual.” The same participant mentioned that women are required to behave differently when around males at public events or around brothers and sisters.

Women are not supposed to move around culturally when the men are sitting. The selection of words to use and the tone of the women voice have to adhere to the Chuukese culture especially when brothers and sisters are together in a place.

Two speakers also noted that language use and gender roles for fathers are carefully prescribed. As caregivers, fathers are accorded respect, and in return, they must be mindful in providing for their families. Participant Ch16 explained:

That same principal also applies in the family. The man who is the head of the family must always receive respect from all the family members and in return he must be mindful for the welfare of the members of his family and to be nice to them all the time.

Culture. From the five participants, four subthemes emerged about culture: The definition of culture, examples of language and culture in practice, social obligations, and the role of culture in the community.

Culture is respect and generosity. All five participants shared that culture includes respect and generosity, and the ability to practice these in various cultural situations. Participant Ch11 explained:

I always remembered one of my culture that I learned on my island from the elders is the use of the right words or phrase in the different setting when talking to an older person

and the leaders in the community. I really value it a lot. So in that respect, I felt that it is incumbent upon all the young people to learn our culture from the elders and continue to teach the young generation. I am grateful to the ones that already passed away because they taught us our culture. Now that I had the opportunity to learn my culture. I am able to talk to members of my family and extended family as well with the right and appropriate words and phrase to speak.

Language and Culture in Practice. Participants also shared examples of how language and culture are practiced. Two participants talked about the practice of showing thankfulness for a harvest of crops or fish. Participant Ch17 said:

For the food stuff, there are times of the year that we prepare the food and take to the traditional chief. Such food may include taro, breadfruit, preserved breadfruit and coconut. This practice is to show our respect for our traditional chief. On the other hand, the chief may continue to display his love and care for his people. This may continue to harmonize a good and genuine relationship between the chief and his people.

Two participants shared another cultural practice that involves language and culture, called Chee Fenu. When someone is injured or killed by another, the Chee Fenu is a cultural way to apologize and prevent further conflict within the community. Participant Ch6 described this as such:

Culture also play a significant role in the event that there is a fight which resulted in major injury or death, then a customary apology is called for. The group that are at fault will initiate the apology process by gathering the important person in their family or clan to lead the apology. This group may include chief, prominent men and women and member of the clergy. The process called Chee Fenu. This is the most difficult part of the

process because you are not sure as to what will happen to you and the people with you.

The apologizing group will crawl on the stomach on the ground to show utmost respect in a very apologetic manner. So if the other party show willingness to forgive them then one of them will go out to the group and hold the most senior person hand from the group and let them in a designated place and start the Chee Fenu.

Two participants also explained the importance of cultural dance and music in the Chuukese culture. Participant Ch13 said:

Songs and dances, the Chuukese people culturally have the men and women dance in an old traditional dance. The popular dance is the stick dance. Most of the music played are the Christian songs and music. So, a lot of times we listen to love songs.

Social obligations. Another theme that emerged was social obligations. Three participants shared that the role of the elders included passing traditions down to younger generations. Participant Ch2 stated:

As I grew up my parents always encouraged me to be mindful and practice our culture all the time. My parents told me that our culture is directed from our Almighty that is why it's incumbent upon the parents to teach their children and for their children to follow and practice. Our culture is not to be ignored upon but should be the foundation for every human being movement. I do realized that the culture in many ways make people happy and live peacefully in a friendly environment.

Participant Ch17 shared that females are not allowed to speak when elders are speaking in meetings:

She told me that it is culturally taboo for the young girls and ladies to walk near or by a place where their brothers are sitting. And during any meeting the ladies are not allow to speak when the elders are speaking. This is one thing that I always remember.

Role of culture. Of the five participants, three felt that practicing culture leads to peace and harmony. Participant Ch17 stated, “Our culture is very helpful to me and all of us in many ways. We may face many personal problem among our self if we're not practice our culture.”

The Chuukese Language and Cultural School and planning the Utteirek (Uut)

Project. Five participants attended this focus group session. During this meeting, the steering committee discussed the purpose of the language and cultural school as well as possibly building an Utteirek as a summer-long project-based activity for their language and cultural school. An Utteirek is a public Chuukese meeting hall found throughout the islands of Chuuk. In essence, the steering committee began discussing a language education policy for their community and school. This discussion also included talking about the purpose of the language and cultural school, the purpose of building an Utteirek (Uut), and planning the Utteirek project.

Purpose of the language and cultural school. All five participants felt that the purpose of the language and cultural school was to help those born and/or living in Hawai‘i to learn Chuukese language and culture. Participant Ch6 shared:

Our non-profit organization, is our organization which mostly dealing with Chuukese language and cultural school. At this organization, we are teaching the Chuukese children who were born and reside on this island, they need to learn our language (reading, writing and spelling). We also want to help them to learn the culture because we don't want it to be lost. We want it to be preserved.

Two other participants felt that the school should specifically teach the extended family structure and respect for the elders. Participant Ch7 said:

The objective and goals /mission statement of the school is as follows: To help the Chuukese children learn the Chuuk's language and culture, especially for those that were born in Hawai'i. Our culture is very important for the children to learn and know. The need to understand the extended family structure which many Chuukese families are still practicing. This helps our children value the importance of respecting the older people and the chiefs. This program is to maintain our language and culture and preserve for the future generation.

Purpose of building an Utteirek (Uut). In discussion with the Leeward District English Language Learner District Educational Specialist and members of Pacific Resources for Education and Learning, the steering committee raised the possibility of securing a grant to support the building of an Utteirek (Uut). All five participants felt this project would be a way to teach traditional skills to the children of the language and cultural school. Participant Ch2 stated:

This is something very important for our school children that were born in other places than in Chuuk. These children need to know how people back in Chuuk build the Uut. Building an Uut in Chuuk is important because many community people get together and work on a Uut project and it is a team work effort. The Uut is very important to our students because it serves many purposes such carving wood, handicrafts, public meeting, learning navigation, weaving, making leaves as roofing, building the outrigger sailing - big canoes, learning center for our culture/customs, sleeping quarter and many more.

Four participants felt that the Utteirek project would serve as a learning center where students could learn about Chuukese knowledge and practices. Three participants also felt that

the collaborative effort would teach the importance of team work, and how the Chuukese work together. Participant Ch11 said:

To build this Utteirek structure it is not just for the sake of building a Uut but it is life time lesson for our Chuukese children because Uut serves many meaningful purposes for the Chuukese people. The children will be acquired the knowledge of building Uut while at the same time learn the important of team work as always practiced in the Chuukese community. Once the project is finished it could become a learning center for many of the Chuukese children.

Planning the Utteirek project. When discussing the planning of the Utteirek project, all members felt it was important to identify roles and personnel needed to carry out the endeavor. Participant Ch11 explained:

Someone will be selected to be the leader - foreman for the Utteirek project. Additional labors will be selected based on their knowledge in the construction of a Uut. Overall team work must be an important aspect of constructing a Uut project since it is a big project and there is need for manpower. Other helpers will also responsible for making the roofs, made up of leafs, and some other people will be responsible to prepare food for the workers.

Three participants felt that women needed to be organized to weave the palm leaves for the roof. Four participants also stated that preparing food and drinks for the project was important. And one participant suggested creating an assessment to measure the learning of the students after the project was completed.

Identity and discrimination.

The media, politicians, and feelings of discrimination in Hawai'i. This theme explored how linguistic ideology can be influenced by the media and politicians. Though the focus group question was designed to explore the participants' thoughts about media and political discussions on language, their responses focused more on their identity and on how they felt the Chuukese were portrayed by the public. Seven participants attended this session. In both the media and among politicians, five of the seven participants felt the Chuukese people were unfairly portrayed in a negative way to the public. Participant Ch2 stated:

It is the same thing with the media very much selective in what they posted. That is the case because what I've seen they were more concentrating to report anything that was involved a COFA migrants especially if he or she is from Chuuk. For example if there is a homicide involved a Chuukese it is always in the front newspaper page. However, had that action committed by any other nationality, very rarely you will see that in the front page of any newspaper. So, the media itself has contributed to the wrong perception that all the Chuukese are violence people. This is a wrong perception to my knowledge encourage others to discriminate Chuukese people in Hawai'i.

Possible solutions. All seven participants shared possible solutions to creating a more positive image of the Chuukese people in Hawai'i. Four members felt that the US should reinstate access to public services again to increase the quality of life for Chuukese migrants. Participant Ch16 stated:

The Compact of Free Association, however, stipulate that if any of the COFA citizen that are in the Unites States and its territories involved in any unlawful activities then he or she may be subject to deportation. Having said that, I do hope that our current leaders in

FSM will have some time to sit down with government leaders in Hawai‘i and discuss issues that will make our stay here in Hawai‘i more relaxing, at ease and productive. I wish to conclude my statement to request the relevant authority to take the lead requesting the U.S. federal government to reinstate Compact nation migrant eligibility for all public assistance that are federally funded and administer in the States.

Four of the seven participants supported the idea that those convicted of crimes be deported back to Chuuk. Other solutions to help the Chuukese establish a positive image among the public included: Creating a temporary shelter for newcomers to allow the government to do a thorough background check (one participant), talking to youth about instilling a positive Chuukese image among them (one participant), training migrants on U.S. laws (one participant), connecting with pastors to promote good citizenship (one participant), and establishing collaboration between the US and Chuuk (two participants).

Language Discrimination. The topic of discrimination was an important topic to the steering committee. During the year of collecting data, this topic came up three different times. At the three sessions, a total of ten different participants attended. During the committee discussions, the topic of linguistic stereotyping and language discrimination came up. Several steering committee members felt they were discriminated against due to a perceived lack of language proficiency in the dominant language. These instances occurred with employment and when looking for housing. Participant Ch11 shared here experience at the workplace:

When I was looking for jobs and put in my application, I realized that there is discrimination against Micronesian, especially, the Chuukese. Many people in Hawai‘i think that Chuukese people are bad people and violent people. They think that Chuukese

don't understand the English language. I experienced this attitude of many employers when I applied for jobs.

Participant Ch10 shared her experience when looking for housing:

That is one main problem for me in the Section 8 office in Hawai'i may be because I am a Chuukese and I felt that in all the offices they acted differently when they see that a person wore Chuukese dress and noticed that you are a Chuukese. Your English when you speak to them at the office also make them noticing that you are Chuukese and make them unfriendly to you.

Document Collection of the Chuukese Research Assistant's Written Reflection

This study attempted to give the community more control over their language policies and cultural well-being. The written reflection of the Chuukese research assistant explored whether the ELP process was productive for him. He addressed the research question: How can the Chuukese community be empowered and supported in its efforts to develop and maintain its language ideologies, identities, policies, and practices?

Understanding the Chuukese community through the ELP process. The Chuukese research assistant believed that he gained a better understanding of his community and its struggles through the ELP process.

This is my personal view on the research. I think the research meant so much for me as a Chuukese Micronesian because through the research I was able to understand the feelings and thoughts of many Chuukese Micronesians that migrated from Chuuk and resettled in Hawai'i either permanently or temporarily. Many topics or issues such as employment, discrimination, housing discrimination, problems with medical or health care assistance, being picked upon from State leaders, especially the State legislatures and Office of the

governor. Also, I was able to gain an understanding from them on their feelings in respect to the U.S. federal government promises under the Compact of Free Association, problems with the legal system and problems with the education system. These are some of the many issues that to me are important and can be useful in the research. They also shared their hopeful solutions and suggestions and this can be useful for public consumption.

Through the steering committee focus groups, the Chuukese research assistant learned about the participants' language ideologies as well as his vision for other agencies to utilize this study's data to help his people. He said:

Members of the Steering committee shared in their own words that although they are here in Hawai'i seeking several forms of assistance, they still want to connect themselves to their mother land and want to practice their language and culture and for that matter they are so proud to have the Chuukese Language and Cultural School to spear head this effort. The members are hopeful that through this research and the documents provided (transcripts of the data for this study) that the public will eventually have access to it and will become knowledgeable about the feelings of the Chuukese people. As an interpreter and leader of the Chuukese people in Hawai'i, I am very hopeful that with the research other agencies that deal with Micronesian people will also be able to use the research as a spring board to lay out the foundation for public assistance for the Chuukese people which, in my view, are still looked down upon and discriminated in both the private and public sector.

The Chuukese research assistant shared that the Chuukese participants wanted to maintain their home language and culture. Also, he hoped that data collected would help shed light on the discrimination the participants felt in many areas of their lives:

As for the individual interviews, all the interviews made very clear to me their true commitment to their personal identification as a Chuukese Micronesian. The people hope that the younger generation even if they are born here or moved here will commit themselves to the values and traditions of Chuuk. They are hopeful that the research will lead to the preservation of the Chuukese language and culture for all Chuukese people regardless of where they are. They are also hopeful that the research will include the fact and reality that there is discrimination here in many areas such as employment, housing, medical assistance, and in the area of law enforcement- that the officers always pick on Chuukese, that at school, teachers are not helpful to the Chuukese children. There is definitely a lack of empowerment from organizations who supposedly claim to want to help the Chuukese or Micronesian population.

The Chuukese research assistant also shared that those interviewed represented a range of islands in Chuuk, not just the islands where the Lagoon dialect is spoken. He felt the steering committee was a good representation of the Chuukese people and those now living in Hawai'i.

The individual that were interviewed came from all walks of life so what they have in common is that all wanted to preserve their identification as Chuukese. In conclusion, those chosen for the interviews were not just anybody but were prominent Chuukese and were selected from the various islands in Chuuk. So this research process represents the truest feelings from the Chuukese community from those who are now residing in Hawai'i.

Marshallese Perspectives

As with the Chuukese semi-structured interview questions, the Marshallese interview questions were designed to elicit demographic information. As well, they provided an opportunity to get to know the participants at the beginning of the data collection process and before the steering committees (focus groups) had started meeting regularly. Three of the eight Marshallese participants interviewed became regular steering committee participants. Many of those that did not join the steering committee moved to the mainland before the committee was formed, and one participant passed away. The same three questions were used:

- What is your dream for your children?
- Do your friends help you and do you help your friends?
- What was it like when you first arrived in Hawai‘i?

As with the Chuukese participants, the Marshallese research assistant had freedom to elaborate on the questions in order to obtain more information.

Nuclear testing. In one of the semi-structured interviews, the topic of the U.S. nuclear testing in the Marshall Islands was discussed. The participant’s mother was one of the victims and she reminisced about stories her mother used to tell her. Here is an excerpt that Participant Ch1 shared:

My mother would have made a great interview for Ronglap. She was one of those people the U.S. scientists used to test for radiation when she was a little girl and they would always pick them up from their homes and take them to a lab somewhere on the island and test them. She and her friends started running away from them because they got tired of giving blood and scraping their bodies for testing. She used to talk about it with this very distant look on her face like she was somewhere else. She told me this huge pickup

would go door to door picking up people of all ages and took them to this remote place somewhere on the island and these people wearing these weird suits all covered in white from head to toe with masks used to scare her. She found out much later they were scientists.

Doing well in school. Six of the eight Marshallese participants stated that they wanted their children/grandchildren to do well in school in Hawai‘i. In an indirect way, this makes a statement about each participant’s language ideology around English. For a child to graduate the U.S. school system in Hawai‘i, a high level of academic English proficiency is needed. Four participants said they wanted their children to complete high school, and one stated a desire for her children to complete college. Participant M8 stated: “We have a quiet but cozy relationship with all of our children. Our expectations for our children are for them all to finish school, be able to complete high school, to have a better education.”

Friendships as social capital. This question explored whether participants had access to social capital. Seven of the eight participants mentioned that they had friendships where obtaining help was mutual. Participant M3 stated that she and her friends helped each other with household needs, and food:

Yes. We help each other. Two examples I can share, we help each other with household needs. For example, such as going to the grocery store and buying something. You know the stuff we do for each in our culture, we share food, we help each other with feeding each other, food, helping with transportation, and work. Things we do back in our island culture. And also taking each other to doctor’s appointments.

Participant M9, a parent, stated that she and her husband take in Marshallese children from other families who want their children schooled in the US:

My husband and I had talked about this before and we made a decision that we would help our families as much as we can. Since we feel very fortunate that we were able to finish school and want our families to have the same opportunity, we want to reach out to them. Even if it's just one or two kids from each side of our families, we would give them the opportunity that their parents can't offer them because they themselves didn't go to school. We each would bring a child from one of our brothers or sisters and help them get through school and then send them back home after they finish school so they can return home and make a better life for themselves and their families.

Four of the eight participants shared that they socialized regularly with other families and/or friends. Participant M4 stated:

I have a good support group of friends and we get together with all of our friends and we all take our kids out to places so they don't get tired of being home and staying indoors. Yes, my friends and I contact each other when one of us find a place that offers free food, we call each other and notify each other of things like this. Also if we hear of a good place or a cheap place to go for medical, we call each other and let each other know. We reach out to each other to support in any way can. Just like we do with family members.

First experiences in Hawai'i. The Marshallese participants shared their experiences coming to Hawai'i. Four said that life was hard and expensive in Hawai'i, three said finding housing was difficult, and three said they received help from public services and/or friends. Participant M6 shared that, only when their children came to the US as adults to join them, were they able to have an easier life.

When we first moved to Hawai'i, we really had a hard time because we rented a very expensive apartment. We didn't have enough income to help pay for anything. Now we

recently qualified for a low-income housing that made a big difference in our lives while living here in Hawai‘i. Thinking back, my family moved here for medical reasons. My husband was first send here because he was really sick. He flew here from the Marshall Islands seeking medical help. He was very sick. I thought hard and long before moving to Hawai‘i because the plane fare was very expensive and we couldn’t afford it. After saving some money and also receiving some money from others to help me buy my plane ticket, I finally flew here to be with my husband. He was already living with family members when I came here. It was a very hard decision to make. After a while here, we applied for assistance and received it so we moved out and found a little place of our own. It was still very hard. We had no jobs. After a while our kids came and looked for jobs. After they started working, it became easier.

Participant M2 talked about the language barrier and the difficulties it created for them, including the feeling of isolation.

When we first moved to Hawai‘i, we had a really hard time finding a place. We moved in with relatives. After a couple of months, we moved into one of the homeless shelters here. At that time, I could not really move around due to arthritis, but I had to try really hard. In the mornings, we had to get up really early in the morning and leave the shelter. We would leave the shelter and because we didn’t know anyone else, we just hung around and I would always thought to myself, “where would I take my family to?” It was a really hard time. After a while, our English was not perfect but we were able to pick up little by little. We could speak a little with other people. Today, life is so much easier and better. The only thing that I am concern about is my grandson and his school work.

Language, Culture, and Preserving the Marshallese Language. Though the Marshallese focus group met regularly, transcribing the large amount of data was difficult for the research assistant. As a result, the researcher had little data to analyze. The researcher and research assistant then decided to interview four participants to generate more language ideological data. Transcribing the interview data was more manageable for the research assistant. Participants were asked about their thoughts on language, culture, and sustaining the Marshallese language.

Two Marshallese dialects. Three participants stated that there are two main dialects, but they vary. Participant M1 stated that the Ralik dialect is spoken more because it is easier to pronounce. “There are two dialects in the Marshall Islands. They are called Ralik Chain and Ratak Chain. Marshallese people use Ralik Chain dialect more than Ratak Chain dialect because the Ralik dialect is easier to pronounce the words.”

Ralik Chain and Ratak Chain dialects should be taught in the Marshall Islands. Three participants said both dialects are being used in the schools and it should be left that way. The fourth participant said Marshallese and English should be taught. Participant M1 shared an example of why both the Ralik Chain and Ratak Chain dialects should continue to be taught in schools: “Both because both languages have words in each one that is not in the other one. Also both languages have same word/same spelling but different meanings.”

Majuro speakers are seen as the same as outer-island speakers. Since Majuro is where the government offices are, this question attempted to probe whether those from Majuro were seen differently from people from other islands and atolls. Three participants felt that Majuro speakers were the same, and the fourth participant did not answer the question.

Cultural values and customs are important in Marshallese culture. Two participants said that cultural values and customs (manit eo) were the most dear to them. Participant M12 said: “Families and values, our beliefs and way of living. Nuknuk, Kajin, Kabun, Alap, Iroij, Manit, Baamle, Nukin eo am, our traditional clothing/attire, language, religion, chiefs and leaders, our cultural values and customs, families, friends, community.”

One participant stated that the Ratak Chain was closest to her heart (she did not list her place of origin), and Participant M1 shared the importance of knowing where you come from:

An old Marshallese proverb, “Jitram Kabeel” means “Seeking knowledge guaranteed wisdom.” In the Marshall Islands, all Marshallese people belong to a “JOWI” (matrilineal kin/clan/race). So, when we use the word “Jitram Kabeel” it is a process where two people meet and they introduced each other and ask basic questions that Marshallese people should ask each other if they are coming from the Marshall Islands to know if somehow they are related or have some family connections somewhere. Some common and basic questions Marshallese ask each other are, “which jowi do you belong to, what island are you from, what clan or tribe do you belong to?” It is very common for two Marshallese people to meet for the first time but when they ask these basic questions, they know about each other’s backgrounds and their ancestors’ traditional stories. We say this all the time and even encourage our younger generation to do this, “Jitram Kabeel” (ask any Marshallese people they come across or meet for the first time so they know who they are and where they come from, what islands they’re from). Your “Jowi” says a lot about you.

Teaching the Marshallese language and culture to the new generation. The final question was asked to probe the participants’ thoughts on the Marshallese language and culture

revitalization/maintenance in Hawai‘i. Three participants felt that this could be done by speaking with the new generation and teaching them about culture. Participant M1 also shared the importance of values and history. “Educate them about our cultures and values, our customs and our ancestors. Educate them about what their own history and their own language regardless of where we are. Implement their cultural into their daily living.” One participant felt revitalizing/maintaining Marshallese was more of a concern for the Marshall Islands.

Marshallese Focus Groups

The Marshallese steering committee was at a different place in time with the Engaged Language Policy and Practices (ELP) process. Only two focus group questions for the Marshallese steering committee (focus group) were transcribed into English. The first question asked about the steering committee’s language ideologies of English and their home language. These ideologies can be strong influences on their language practice. There were six participants during this discussion, and a range of adults from different ages.

Some proficiency in English is needed to live in the US. Of the seven participants, six felt that they need to speak English in the US. Reasons varied from: because the Marshallese are living among Americans, the US helped the Marshall Islands and shares a history together, English is needed for jobs, and English is needed to survive in the U.S. school system. This focus group discussion was dynamic, where points were clarified and participants shared their thoughts more than once as the conversation developed. In one instance, Participant M11 stated:

We need to understand and speak English if we are to become fully American. Not fluently but at least listen and speak enough to communicate with the rest of the community. I believe the reasons why the older members here don’t think we need to speak English is because maybe they’re planning to return to their homeland someday.

Participant M13, an elder, corrected the above participant, arguing that because some older members intended to stay in the US, it is important to speak English because of the shared history between the Marshall Islands and the US.

That is not true, what I am saying is that because we are one with them and they are one with us, like an older brother. We need to speak the same language. Communicate, cooperate, live together and speak together. They will always play a very important role in our lives because of our bind-history together.

All of the committee members felt fluency in English was not required, as long as a person could understand and communicate with others. Participant M23 said:

I don't believe that we have to be fluent in English to become fully American, but we do have to have some kind of an understanding and a way to communicate in order to survive in America. Look at many Americans here, they already speak pigeon English and they're Americans! They are not fluent and they are accepted.

Participant M6 stated that English is needed to help their children with school and to communicate with public service agencies.

And be able to blend in with the community. Help our little kids in school or if we have emergency situations, we can communicate with the hospital, medical, doctors, or pharmacies. Even in school know how to speak with our kids' teachers and their school staff. We rely on interpreters all the time because the language is hard. It is good to have the community center who also offers Adult English class to us. Also, High School night classes.

Two participants felt that learning the U.S. culture and retaining their Marshallese culture were important. Participant M11 stated:

With many of our people leaving our islands to come abroad to find a better life, it is a must that we learn to understand and speak English to communicate with each other. We need to adapt to the language and culture because we are here. We don't have to forget our Native language or our culture and values, but we do have to learn to understand and speak some English in order to adapt to American lifestyle and be comfortable to communicate with people around us.

Participant M22 proffered the view of language and culture in a different way. To be American, is to belong to multiple cultures.

To be an American one has to be a legal citizen. It is what everyone feels toward their country. Maybe it's better to answer from my own point of view ...to be a Marshallese. I need to have some legal rights. I need to know the language. Have pride in my country. Eat the food and dress like one too. But the different here in the states is that it was based on immigrant (diverse). That's why you put the words in front of AMERICAN. i.e., African American, Korean American, Japanese American, Marshallese American. Lol!

Several Marshallese children and adults were asked the same question in individual interviews. Those interviewed included one elementary-aged child, two middle school-aged children, one high school-aged child, and two adults. Of the six participants, four (two middle school, one high school, and one adult) felt a person did not have to speak English to be American. The high school-aged adult, Participant M24, stated:

People are born in the US without speaking the language. People say if you speak English you are an American but I disagree because if someone was born here in the US and are from the Marshall Islands but they speak only Marshallese I believe they are still

entitled to live in the US, receive benefits, come and go out of the United States freely, have a right to vote, and also abide by U.S. laws.

Participant M25, a middle school-aged child, stated that speaking English may help in communication, but it does not help a person become more American.

You don't have to speak the language but you could be considered an American if you are a U.S. citizen. It would help to know and speak English but it does not make you less American if you don't speak in English. Speaking English helps with the communication, but that is the only reason why it would help to speak English. I think speaking English does not help make you a full American.

Only the elementary-aged child and one adult felt that speaking English was necessary to be American. The adult stated (M27): "Of course, if you want to be an American you have to know and speak English. To become American, you have to take a test and pass it so English is a requirement, speaking, reading, listening and understanding." The child stated (M26):

Yes, so that you understand what people are saying and how to go places and do things.

If you don't speak English, people would not understand you or how to help you and you would not be able to do things on your own.

The Marshallese Language and Culture in the Community. Based on the Marshallese data collected up to this point, the next focus group question explored how the Marshallese language and culture were being used in the community. Fourteen steering members showed up to this meeting. This final Marshallese focus group question was transcribed differently than the past ones, where members shared their input as a collective and the research assistant compiled all the responses into one comprehensive document. The steering committee explained that the

main vehicle being used in the Marshallese community to maintain their language and culture is religion. The research assistant transcribes the committee's example of one of their churches.

The Marshallese language and culture is maintained through religion and community events. Religion is a big part of the Marshallese culture. Church activities are taken seriously and are done almost on a daily base. For example, a Marshallese church with 400-500 members usually gets together every Sunday, Tuesday, Wednesday, Thursday, Friday, and Saturday. These daily events, all conducted in Marshallese, include: Men's Fellowship group, Women's group also known as "Pa Emman Kabjere," Youth Group (8th-12th grade), Sunday School Program (K-7th grades), and Whole group. Each group has their own leaders and come up with their own activities. They include fellowship services, bible studies, meetings, practicing, group activities, and singing.

The steering committee broke these weekly events down into more detail and explained a little about each one. Each day illustrates how language is being used by the various members of the church. On Tuesdays for example, the men's group uses Marshallese in various events as well as listen to a key speaker.

- Monday - Board of Directors
- Tuesday – Men's Fellowship, the men's group comes together for meetings, training, or prayer time. Speakers of the event are usually a leader or a young man whom the leaders had agreed and picked to be the speaker for the event. They invite other men in the community to join them. Afterwards, they have snacks and refreshments and do group sharing.
- Wednesday - the whole church/congregation meets again for a fellowship, bible study, training, or meeting depending on agenda by church Board of Directors.

- Thursday – Women’s Night. Speaker for the event is usually one of the leaders or someone who was picked by the group leaders to speak in the event.
- Friday - Leaders of the Sunday school program
- Saturdays - Youth Group. After event, they prep for Sunday's choir.

The structure of the Church is also set up in a systematic way so that all members are contributing to the whole. The steering committee elaborated on some of the different roles of members and how the Marshallese language was used during the Sunday sermon. The research assistant transcribes the committee’s shared response:

Within each group, there is a President, vice President, Secretary, and a Treasurer. Their responsibilities are to teach the laws of the bible, the laws of the State, culture and doctrines of the church beliefs. All leaders are given appropriate training in order to be productive educators not only in the church, but at home and in the community.

Marshallese culture and language are used at all times. A Marshallese Bible and a Marshallese Hymn book is used for reading out loud, taking notes, and singing. Stories in the bible are read out loud from both Old Testament and the New Testament during church services or on adult group nights. During the Church sermon, the Pastor points to random members to read out loud from a bible passage, take notes, and try to answer a question he asked regarding the passage. Speakers explain the meaning of the passages in simple Marshallese language. Speakers in the group events are encouraged to read out loud as a group and to use visual aids like pictures, drawings, and a board to write in Marshallese so listeners can write down notes to take home.

For the youth (grades eight to twelve) at the Church, the steering committee explained how reading and reflection of the material was done in Marshallese. The research assistant transcribed the members' collaborative responses:

During Youth Group activities, group members introduce themselves and share a testimony in Marshallese. Youth members are also encouraged to sing if they want to.

During sermons, speakers randomly point members to read out loud from the Marshallese Bible (both Old Testament and the New Testament). After it is read out loud by an appointed reader, the speaker breaks it down in details in Marshallese. Youth members are encouraged to read out loud and to explain what they think the phrase means. Time is given for group discussion and at the end, the speaker or the leader will explain in detail.

In the Sunday School Program (kindergarten to grade seven), the Kajjione and Women's Group members monitor the curriculum. The older Youths are also an important part of language development for the younger children, and are used to help them listen and understand the Marshallese sermons on Sundays. The research assistant transcribed:

The Sunday school program is watched and monitored closely by "Kajjione" (Christian Workers) and the Women's group members. In their classes, they sing and speak only Marshallese and participate in Sunday school programs and activities done in Marshallese. Sunday school teaches kids how to listen and read the Marshallese bible every Sunday and Wednesdays. Older members of the Youth Group sits with younger members to help with listening and understanding the Marshallese sermons on Sundays (which can last up to an hour or longer), songs, testimonies, and sharing.

The Marshallese language is also an important part of bigger church celebrations and events. The research assistant noted:

For bigger church celebrations and events, all the groups practice traditional dances and songs on their own day and time. Kids in the Sunday School Program are involved in memorizing phrases from the Marshallese bible, understanding what phrase means and act out in an on stage skit at church events. A phrase from a previous bible story is given to a child in the Sunday school program to take home and with the help of parents and families, practice speaking and memorizing phrase. The older the child, the longer phrase they have from their leader. Youth group uses their assigned day to practice and prepare their songs or programs for Sunday Choir.

Marshallese family language policy. The steering committee elaborated more on their thoughts about how the Marshallese language was being maintained at home. The last sentence of the following paragraph also mentioned how English was used by children. The research assistant transcribed the committee's responses:

All Marshallese events are done in their language and traditional way. The Marshallese stay within their own circle of families and friends and tend not to mingle out of their comfort zone thus making it easy for them to maintain the language. In the homes, parents speak only Marshallese even when children responds back in English. In most of the homes, kids are taught to speak in the Native Language as soon as they enter their home. Children speaking and talking with older people is in Native language. Family gathers are also big part of the culture and everyone speaks the Native language throughout the event. Some of the children speak to each other in English and not Marshallese, especially if they were born in the US.

The Marshallese language is also practiced at home through morning and evening prayer, and story time.

“Nokwon” (Morning prayers/evening prayer) practiced daily in the Native Language.

Grandparents tell “Innoñ” (Marshallese traditional bedtime stories) to their grandkids before they go to bed.

Manit Day. The steering committee also mentioned the annual “Manit Day” (Cultural Day) as another way that language and culture was maintained. The research assistant transcribes the committee’s explanation:

Marshallese “Manit Day” (Cultural Day) is also an important annual holiday that commemorates the Marshallese traditions, culture, and heritage. Activities include singing performance, traditional dances, sports games, traditional canoe races, weaving competitions, and many other sports. There are many food booths of traditional cuisine. The event is also referred to as “Lukot Kobbán Alele” (Pour out the basket. Pour all the treasures of the family out that all may see and celebrate). Manit Day is celebrated with singing and dancing performances, colorful parades, sports games, traditional canoe races, craft fairs, food booths, basket weaving and coconut husking competitions, and other festive events and activities.

Language and culture maintenance through community events. Through social events and celebrations, the steering committee shared that language and culture is maintained through traditional songs and stories:

For all Marshallese social events and celebrations, many of these traditional songs holds sacred traditional stories from our ancient times to now. Stories of the Marshallese values, traditions, culture, heritage, and the language. Songs and stories passed down by

word of mouth, from generation to generation. These stories are sealed with songs made with deep but meaningful words to create a very vivid picture the song writer wants to convey for generations to follow.

Document Collection of the Marshallese Research Assistant's Written Reflection

As with the written reflection of the Chuukese research assistant, the written reflection of the Marshallese research assistant explored whether the Engaged Language Policy and Practices (ELP) process was productive for her. These reflections addressed the research question: How can the Marshallese community be empowered and supported in its efforts to develop and maintain its language ideologies, identities, policies, and practices?

Understanding the Marshallese community through the ELP process. At the end of the ELP process, the Marshallese research assistant wrote a reflection and shared that gathering data from the community was very important to her because it helped her to get to know her community better and understand its struggles. She also learned how the community copes. From the elders, she learned more about Marshallese history as seen through the eyes of her people. She wrote the following:

The process of interviewing Marshallese elders, parents, teenagers and children was very helpful in a way I never imagined. It really helped me in getting to know them better and learning about their lifestyle. I learned how they experienced moving to a new country, what their struggles are, how they cope and adapt to the new environment, where they go to get the help they need and who they reach out to, and finally how they have managed to survive. The culture they come from is very different from the one they live in now. The older ones who I interviewed have given me new memories by sharing their stories of when they were little and their ancestors stories passed down through generations.

I heard their stories when they were little during WWII; stories that will live on in their minds and sharing it with me. They shared many stories when they were young and before the Germans, Japanese and later Americans came to the Marshall Islands. Much older members that I spoke with, for example my father and another older man from Jaluit, now still living and is 95 years old shares about the WWI and WWII both.

The Marshallese research assistant also said that she gained a better understanding of Marshallese youth and their perspectives.

The children adapt faster than the adults but at the same time they lack the support they need from home. Speaking and listening to younger members in the community one by one gave me a new perspective of life. I listen more carefully now when speaking to someone younger and try to take their ideas and thoughts more seriously. They are more vocal and they speak from what they see now. I work with them better this way and they communicate with me openly and honestly. Just after a few years of working with them, I see that most of them have adapted to a new life easier than their parents/grandparents and guardians. I hear many interesting ideas, concerns, and opinions of these younger people.

Taking her own initiative, the Marshallese research assistant decided to hold a steering committee (focus group) meeting with young adults and elders to allow them to hear and discuss their different generational viewpoints on language and identity. She stated:

Since I work mainly with older ELL Marshallese parents and we have our weekly Steering Committee meetings, I thought it would be a good idea to bring these two age group together. We had a discussion/debate meeting one day and it was a good learning experience for all of us. Our topic was, “What does it mean to be American?” Do you

have to speak English to be fully American”? From the first time we started our debate, the younger members were more outspoken and just said what was on their minds. They are blunt while the older members were more reserved. At one point, when it was clear from the older group that English language is not needed to be an American, one of our younger spokesperson bluntly asked them, “How are you to be able to survive and to get around to seek medical assistance if you don’t know how to speak English? And how are you going to communicate with this new country you came into?” There were agreements and disagreements passed back and forth but in the end, we had a great ending where we all learned a lot and had the chance to listen to each other’s thoughts. The younger group were able to convince most of the older members to change their mind on why we should speak English to be fully American. These kinds of meetings and activities are very beneficial in doing research.

In conclusion, the Marshallese research assistant wrote a little about her own language ideology and how the ELP process helped her become a better researcher:

I use both Marshallese and English languages fluently to gain and give information needed to make me a stronger communicator. I feel more confident doing what I am doing through my experiences and skills that I have gained through this research. I am a stronger communicator, writer, better listener, and a more understanding person through what I have gain from working with the people in the community. I am more confident now because I have learned the abilities and the experience to build strong relationships in the community. I will pass on the knowledge and share the experiences I have gained to help someone else.

Marshallese and Chuukese Research Assistants' Reflections on the Community Center

The Marshallese research assistant stated how the community center has brought the community together. "Coming together at the community center and having our weekly Steering Committee meetings not only has it broken down barriers and lifted long closed windows into people's hearts and minds but it has brought together a close-knit community." The Chuukese research assistant shared how the Chuukese steering committee helped support the community and achieve its goal to create the Chuukese language and cultural school.

So, from there that the idea of creating a Chuuk steering committee came into the mind of the participants. We all agreed with the help of Mr. Uchishiba to formulate the committee and agreed that weekly, we will be coming to the Center to discuss the issues that affect the livelihood of the Chuukese people in Hawai'i. It is in this committee that the group decided to create the Chuukese language and cultural school to teach what has been lost and re-strengthening what we still have left for the Chuukese people especially the children.

The Marshallese research assistant noted how the community center and the steering committee have helped change the relationships with their local schools.

We come together and "share" about everything. We talk about the importance of Education. We discuss school system, barriers our kids have in school, how to help them, who to reach out to help us help them. We bring in school counselors and principals from different schools to administer ELL parent school events where they educate us even more. We voice our concerns and questions and they help us. We apply all of this knowledge and we take it back into our community, back home to our families and friends and we use them. We talk about many other topics and also invite speakers to

come to our Steering committee meetings. Through this system, we find that it is the best way we have been able to stand together as a group this long.

The Marshallese research assistant also stated how the neighborhood has transformed over time with the existence of the community center and its programs.

Having the community center in the middle of the community is very reassuring to the community with all the police officers who used to do so much in the community especially during the nights and later as the years went by offers more services to the people of the community. It has an open-door policy and the people that work there are very understanding and they welcome you into the center with open arms. Problems that people tackle on daily basis are resolved by agencies that are brought in by the community center. People who have received these services have spoken of how life has changed for them in better ways since coming to the community center. Others have moved on to other places. Some have passed on and there are still some that are very much active members who are now part of our Marshallese Steering committee members.

CHAPTER 5

DISCUSSION

This chapter summarizes the findings, addresses the limitations of the study, discusses implications, and gives suggestions for further research.

In tandem with McCarty (2011), this study viewed language policy as fluid and dynamic, including not only official texts and documents, but also the unofficial practices that regulate language status, use, and choices in everyday practice. According to Shohamy (2006), language policy can exist at all levels of language decision-making, including at the individual and family levels. Furthermore, by drawing on Tollefson's (2013) historical-structural and public sphere approaches, this dissertation attempted to obtain a holistic picture of the Marshallese and Chuukese language policies with individuals, family, and community.

At the core of the Engaged Language Policy and Practices (ELP) approach, is the "right to language policy" (Davis & Phyak, 2017, p. 107). An alternative approach to language policy, the ELP process deconstructs marginalizing language ideologies and promotes on-the-ground community action toward equitable policies and practices (Davis & Phyak, 2017). Thus, the ELP process helps marginalized communities analyze and then create and recreate policy that supports their own values and beliefs. Through this process, the researcher(s) also takes an active part in working towards solutions by supporting the community in critical reflection of their cultural, historical, sociopolitical, and economic conditions.

This study explored the community's local language ideologies, identities, and policies in order to empower and support members in carrying these out. The Marshallese and Chuukese islands have been influenced by a long history of colonization and forced language policies. In addition, the two nations have an agreement with the US that they may travel freely within the

US in exchange for military access to their islands and waters. Thus, the Chuukese and Marshallese are U.S. partners, but generally not U.S. citizens. Only the children and grandchildren who were born in the US are citizens of the US.

The results revealed that the Marshallese and Chuukese communities that participated in this study responded to the ELP approach in different ways and at different rates. The outcomes, of course, were influenced by many variables such as who is leading the community at the time and which community members are participating. Furthermore, the process of engaging community members to think about language ideology is complex, and may be viewed by each individual at different levels and perspectives. There are many factors that influence language ideologies, including politics, media coverage, and discrimination, which may lead to language/dialect hierarchy (Pillar, 2016). Linguistic ideology can be created, recreated, and contested in media and political debates, which can help reinforce a one nation – one language ideology. This in turn can also filter down and influence family language policy (Spolsky, 2009). There are also multidisciplinary viewpoints. Spolsky (2004), from the department of English literature and linguistics, discussed four main intertwining conditions that co-occur with language policies:

- The sociolinguistic situation (number and types of languages, and communicative values of all languages),
- Identity within the community (though the national language is taught in schools, communities have room to pursue their own language ideologies). In this case, now that the Marshallese and Chuukese have emigrated to Hawai‘i, the national language is English in the US, which is being taught in schools,
- English as a global language and its economic value in the world market,

- Recognition of multilingualism and civil rights.

Kroskrity (2010), a linguistic anthropologist, also discussed three overlapping dimensions of the language ideological approach:

- Positionality – the perception that language is constructed in the interests of a specific social or cultural group, and its interests in promoting those interests.
- Multiplicity –language ideologies may take on multiple shapes in a community due to different social experiences among individuals and groups, influenced by social class, gender, clan, and generations.
- Speaker Awareness – speakers of a language have different levels of awareness of their language ideologies, which includes their language practice.

Thus, individuals filter multiple factors in a complex process that constantly shapes and reshapes their language ideologies, which in turn influences their practice. For example, the family language policy of a Chuukese outer-islander is for her children to be truly bilingual/bicultural. She feels the national standard, Lagoon, should be taught in schools in Chuuk for economic opportunity, and therefore, uses the Lagoon dialect as a teacher in the community's Chuukese Language and Cultural School here in Hawai'i with her students, yet chooses to switch back to her own dialect at home. Her children also attend public school where they are taught solely in English, and exposed to overt and covert discrimination toward their home language through the media and their peers. When her children return home, they are immersed back into their home language dialect and are expected to follow and use the Chuukese language of respect with their extended family and elders. As they go out and play, they are influenced by their peers to communicate in English.

Undertaking a language ideological analysis can incorporate five different perspectives on language identity as cited in Block (2014), a sociolinguist. Each of these perspectives was attributed to different researchers and language identity in a slightly different way.

- In Leung, Harris, and Rampton (1997) perspective, a person's affiliation to a language community involved the relationships of language expertise (fluency), affiliation (a person's attitude toward a language), and inheritance (being born into a language).
- According to Le Page and Tabouret-Keller's (1985) acts of identity, speakers had different dimensions about their identity (nationality, gender, and social class)
- Following Silverstein (1998; as cited in Blommaert, 2006), language identity related to the allegiance to a language standard and/or speech communities (dialects)
- In multimodality theory (Kress, 2000; Kress and van Leeuwen, 2001; Block, 2014), identity also involved other modes of communication (facial expressions, gestures, and hairstyles)
- In Miller's (2003) audibility notion, a person's membership to a community was influenced by a combination of correct accent, social and cultural capital.

Thus, through a variety of lenses (disciplines), this study attempted to better understand the complex factors that influence the community's language ideologies and practices in order to support the community's efforts toward realizing their own language ideologies and carrying out their own language practices. The findings of each language community (Marshallese and Chuukese) are discussed separately as each evolved through the continuum of the four ELP collaborative steps, which may be intertwined and co-occurring simultaneously:

- conducting ideological analyses,

- planning resistance,
- developing community-based language and/or education policy, and
- building curriculum and practices that are relevant to each particular community.

The Chuukese Community and the ELP Process

Conducting ideological analysis. Through the ELP process and numerous meetings, the Chuukese steering committee discussed their own language ideologies and discovered that they were unified in their beliefs to maintain their own dialects, to learn the Lagoon dialect for opportunities, and to revitalize and maintain the Chuukese language in Hawai‘i. They reported that the majority of the children born in Hawai‘i either choose not to speak the home language of their own volition or their parents prefer their children to speak only in English. With community language policy re-creation in mind, the steering committee discussed a wide variety of topics influencing their language ideologies. Some of these included Spolsky’s (2004) co-occurring conditions such as discussing the different languages the steering committee used: dialects of their home language, the Chuukese standard dialect (Lagoon), and English. The steering committee also discussed their communicative values, the possibility of pursuing their own language ideologies, English and its economic value for job opportunity and success in school, and the recognition of multilingualism and civil rights as it pertains to language discrimination. Discrimination was a deep concern among participants. This concern was brought up at three different meetings. These discussions about language also included exploring the influence of media and politicians’ views on monolingualism. Steering committee members felt that state offices, especially public agencies, were treating them unfairly and/or did not have knowledge of their unique status with the COFA agreement with the US. Kroskrity’s dimensions of positionality, multiplicity, and speaker awareness also helped frame the complexity of language

ideology. The data from the focus group revealed the steering committee's positionality and multiplicity toward a standard Chuukese dialect to be taught in their language school, yet an appreciation and respect for other dialects, as well as learning English. In regards to Kroskrity's speaker awareness dimension, through the focus group sessions, the Chuukese steering committee members discussed their language ideologies as a collective, becoming more aware that they had similar language ideologies, and thus created the Chuukese Language and Cultural School.

Planning resistance. As a collective, the Chuukese steering committee gained momentum to engage their values, interests, and passions and discussed revitalizing their home language in Hawai'i. Because bilingual education was not an option in Hawai'i public schools at the time, the steering committee began to discuss the possibility of starting their own Chuukese language school to address the English language shift they were witnessing in Hawai'i. Furthermore, the steering committee decided that Chuukese culture was another important aspect that they wanted to include in their school to preserve their traditional values. These results were similar to Garcia and Zakharia's (2012) findings with the *bilingual community education* schools in New York. As did the New York language communities, the Chuukese steering committee focused on children's language proficiency and cultural components of identity. They discussed project-based activities in their curriculum such as learning the Chuukese alphabet and spelling, navigation, traditional weaving, farming native species of plants, cooking, dancing, music, wood-carving, handicrafts, proverbs and stories, and chanting. They discussed teaching the language associated with a variety of speech acts that included greetings, speaking in public, using number-counting words in different situations, and respectful language for talking to elders.

Developing community-based language and/or education policy. Through a series of discussions, the steering committee members decided that the language education policy of their language and cultural school would be the Lagoon dialect, despite the reality that the majority of steering committee members and teachers spoke outer-island dialects. The steering committee members also discussed the important role of English in the community to provide educational and other opportunities for their children and grandchildren.

Building curriculum and practices that are relevant to each particular community. Beginning with a partnership with the Le Fetuao Samoan Language Center, some of the Chuukese steering committee members attended the Samoan summer language program and many meetings to get a better idea of what a language school might look like. Over time, the Chuukese steering committee attained their own 501(c)(3) non-profit status under the Chuuk Language and Cultural Association of Hawai‘i, Inc. Recruiting former teachers who had taught in the Chuuk public school system and who were willing to volunteer their service, the steering committee collaboratively created a curriculum that included the project-based topics mentioned above. The language classes were divided by language proficiency and each class completed sixty hours of instruction (four hours each week). Assessments determine if students would advance to the next level. Within each school year, three sessions were conducted. Language was identified as an important part of the Chuukese culture and identity and therefore was taught in tandem by the volunteer teachers. Eventually, after the first year, the school expanded to a total of three schools, each one located in a different town. Two of the three Chuukese schools initially partnered with local DOE schools, but because they were not guaranteed a space for a complete school year, the steering committee eventually made new partnerships with non-profit agencies to house their classrooms.

The steering committee also decided to go forward with its plan to build an Utteirek, a traditional Chuukese meeting hall, in the community. Through partnerships with the Hawai‘i Department of Education (DOE) and Pacific Resources for Education and Learning (PREL), the committee used its 501(c)(3) status to write and receive a \$15,000 grant from the Atherton Foundation to undertake the project during the summer of 2017. The committee established a partnership with the Hawai‘i’s Plantation Village, a local outdoor museum of Hawai‘i’s cultural history of the sugar cane plantation era to provide a location to build the Utteirek. With permission from the Hawai‘i’s Plantation Village board, the Chuukese community became the first new immigrant group to be represented at the museum.

Using the Chuukese language, the steering committee, elders, local builders, and the Chuukese Language and Cultural School teachers taught the children the history and purpose of the Utteirek, and guided their participation in its construction using traditional rope-tying and weaving techniques. The process of gathering all the palm leaves and mangrove wood needed for the structure provided a unique opportunity to extend the steering committee’s partnerships on the island. The U.S. Navy allowed the cutting of the mangrove trees on its land, as did several Native Hawaiian groups in Kāne‘ohe. Agreements were made with a variety of landscaping companies so that the Chuukese members could gather the trimmed branches of palm trees in order to collect the leaves. Once the Utteirek project was complete, the Chuukese steering committee held an opening ceremony at the Plantation Village that included representatives from the U.S. Navy, PREL, DOE, Le Fetuao Samoan Language Center, the Marshallese steering committee, and many others. One to two hundred people attended the celebratory event.

Marshallese Community and the ELP Process

The home language and culture was very much alive in the Marshallese community. Initially, not appearing in the Ideological Analysis phase of the ELP process of this dissertation, the community's language and culture maintenance and revitalization efforts surfaced unexpectedly, just as I was wrapping up my data collection. To my surprise, they had conducted their own ELP process many years ago.

Conducting Ideological Analysis. It came to light at the end of the data collection that the Marshallese community had already gone through an Ideological Analysis phase of their own in the past. When the research assistant asked how the community decided to use only Marshallese in the church, the chief stated that labelling the instruction of the Marshallese language and cultural efforts at their church as a school might not be perceived as well in the community as incorporating it seamlessly and naturally into the church's activities. From this statement, it appears the elders of the community were the decision-makers, although, it is unclear how they conducted their collective ideological analysis before the completion of this study. Their ability to stay tight-knit was instrumental in supporting their language ideology to maintain their home language and culture, despite outside influences of political views, the media, and other factors. Furthermore, a hierarchy of dialects does not appear to be a concern since the two main dialects are not viewed as different in status. English also has a place in their language ideology, though the level of proficiency needed may differ among older adults, young adults, and children.

Planning resistance, developing community-based language and/or education policy, and building curriculum and practices that are relevant to each particular community.

The Marshallese community already agreed upon a unified community language ideology to maintain and revitalize their home language prior to this study. Intertwined with their Christian religion, the church became an alternate space to conduct their language and culture instruction and practice. The organization of how the various members supported each other, and their language and culture, was quite sophisticated. The elders supported the adults, who, in turn, supported the youth, who supported the children. All were united in a collective effort to learn about the Bible in their home language and pass it to the generational group below them in all four language domains (reading, writing, listening, and speaking). One participant mentioned that this church structure was common among Marshallese churches in Hawai‘i, reflecting their own cultural ways of knowing and doing. “The Marshallese people take the Marshall Islands with them everywhere they go!” Though the Marshallese community had not created a language and cultural school by name, they had actually created a language and cultural school within their church.

Traditional songs, dance, and stories were also represented in other community events. The Marshallese Consulate formed a steering committee of its own in the past year of this study to support the Marshallese in Hawai‘i. One of our steering committee members served on this committee and represented our local community’s needs to this broader agency.

For over a decade, the Marshallese community in Hawai‘i conducted an annual Marshallese Education Day for their youth to celebrate and promote their honor roll achievements in the U.S. school system. Education in the US has been one of the reasons for Marshallese migration to Hawai‘i and other U.S. states. The event, in addition to recognizing the

children's school efforts and their English language success, also incorporated Marshallese cultural practices and traditional knowledge.

With the Chuukese and Marshallese communities at less than 150,000 speakers each world-wide (Ethnologue, 2018), they both share an urgency to preserve their languages, cultures, and identities. Though each group made great efforts toward maintaining their language ideologies, one consideration would be to see if they were willing to work together. Though these groups shared many similarities, they also had distinct differences in their cultures and ways of doing things. At the community center, these two groups took small steps to work together. For example, the Marshallese research assistant shared about Marshallese Education Day with the Chuukese research assistant in hopes that the Chuukese community could start a similar event.

Marshallese and Chuukese Family Language Policy

Family language policy and the maintenance of Marshallese and Chuukese languages at home was supported through their collective community language policies. Whether it be through the Chuukese Language and Cultural School, or through their Marshallese church, the two communities' efforts to maintain their languages and cultures intertwined with their policies at home in a variety of ways. For example, one Marshallese participant stated that, "All of the church leaders are given appropriate training in order to be productive educators not only in the church, but at home and in the community." This relates to Stavans (2012) suggestion of the importance of establishing a family language policy when families are confronted with multilingual situations. Influenced by external forces from their social environments as well as the family's ideological and emotional status (evolving as additional family members are added and peer circles change), the family is confronted with a number of factors to consider. Other

external forces that may influence the family's language policy are the school and economic institutions, which can affect low and high socioeconomic groups differently (Spolsky, 2008). Spolsky found that the lower socioeconomic groups tended to give up their home language and literacy practice in favor of goals they perceived as prestigious. Children also are exposed to a variety of language practices, conflicting ideologies, and power relations that influence their own individual language policies. Kulick (1993) and McCarty, Romero-Little, Warhol, and Zepeda (2011) illustrated how external factors such as schools and discrimination can influence a child's will to maintain or stop speaking their home language. For the Marshallese and Chuukese, the school, peers, and discrimination were powerful forces that influenced their children's language ideologies, policies, and practices. Several participants mentioned how their children preferred to speak only English when playing with their peers, and discrimination toward their ethnicity was very real in their communities. In order to offset the external factors that supported the monolingual English ideology, both the Marshallese and Chuukese steering committee members found the importance of aligning their family language policies and then created spaces where they could support their respective home languages and identities.

Although there were no immersion or bilingual schools in the Hawai'i DOE other than Hawaiian immersion schools, the Seal of Biliteracy may be one vehicle to provide home language education in schools. One crucial factor to promote marginalized languages is for the DOE to recognize a range of languages, not only the privileged ones. Furthermore, the DOE needs to recognize that special allowances need to be made to support certain languages. Regarding assessing indigenous languages in California, whose schools also had a Seal of Biliteracy, the Californians Together (2018a, para. 7) website suggested, an "assessment of interpersonal face-to-face communication as well as interpretive listening and presentational

speaking, and writing and reading where a written code exists.” Californians Together was “a statewide coalition of parents, teachers, education advocates and civil rights groups committed to improving policy and practice for educating English learners” (2018b, para. 1). Thirdly, because the DOE looks to the University of Hawai‘i (UH) to help in assessing students, and the Marshallese and Chuukese faculty at UH is very limited, if non-existent, partnerships between the DOE, UH, and other schools of higher education in the two nations should be considered.

Incorporating Community Members as Researchers

The testimonies of the research assistants indicated that going through the research process, using their own expertise, was transformational. The Marshallese research assistant gathered data from individuals and groups, allowing her to connect with Marshallese youth, learn stories from her elders, and begin to better understand the community’s real struggles with the barriers their children face in education, homelessness, jobs, and many other issues. The Chuukese research assistant reported that he also learned a great deal about his community, including issues such as their struggles with employment, discrimination, housing, and obtaining medical or health-care assistance. The research process for both research assistants helped them build honest relationships within their communities.

Because they were using semi-structured interview and focus group questions as a framework, the research assistants had the freedom to ask other questions and inquire about topics of interest to them and of benefit to their respective communities. As a result, once they gained confidence and comfort with data collection, I eventually took a backseat role. This approach recognized the importance of an insider’s perspective on the research where the research assistants were native speakers of their target language and authentic members of the community. Smith (2012) stated that obtaining neutrality as an outsider is problematic because it

often omits the voices of those who are the focus of the study. As Rigney (1999) and Maaka, Wong, and Oliveira (2011) pointed out, research should incorporate the community's own interests, experiences, and knowledge, and build towards autonomy. Understanding the community's voices is key to supporting them and their language policies.

Bilingual Community Education Programs

In the state of Hawai'i, Hawaiian Language Immersion schools support the Hawaiian language and culture, however, no other Pacific or Micronesian languages are represented in this model. Dr. Davis' creation of the original committee of various stakeholders in 2014 to discuss creating multilingual policy, eventually led to the Board of Education's Multilingualism for Equitable Education policy in 2016 that was instrumental in establishing the framework for the possibility of creating bilingual and immersion schools in the State. Creating bilingual programs in the public schools in Hawai'i may take some time, especially for marginalized Pacific languages such as Chuukese and Marshallese. One issue is establishing a pool of teachers in the target languages that are certificated in a university pre-service program. The low number of individuals who are interested in pursuing higher education in teaching who are fluent in both English and their home languages is one hurdle to overcome. Furthermore, the University of Hawai'i's College of Education does not yet have a bilingual accredited teacher education program. Another issue is that, although there are very successful bilingual programs in the US, especially dual language programs, all are ultimately driven by federal and state standards, which are most often attached to standardized-based testing in English and state accountability for diverse populations. As an exception, the Hawaiian Immersion Program is allowed to create its own assessment for accountability to meet federal and state requirements. However, is this type of Western epistemology driving a hidden language ideology? In 2007 (as cited in McCarty,

2009), the National Center for Education Statistics conducted the National Indian Education Study for the U.S. Department of Education's Office of Indian Education. Part I of the study, using the National Assessment of Educational Progress (NAEP), found that the achievement gap had not narrowed for American Indians or Alaska Natives since the inception of No Child Left Behind in 2002. Part II of the study revealed that the emphasis on high-stakes testing to address state standards could lead to schools eliminating Native language and culture instruction. Now that we are in the Every Student Succeeds Act (ESSA, 2015) era, though it encourages innovative assessments, standards-based testing toward state standards is still very much alive, just wrapped in different packaging. In other words, standardized testing continues to be emphasized in K-12 education.

Because tax-payers ultimately help fund bilingual programs in schools, it may be unavoidable to be completely free of federal and state ideologies and policies that manage them. In this respect, some researchers, including this one, believe that there is a place for bilingual community education programs (Garcia, 2012). Schools can look different depending on their communities and cultures. For the Chuukese community, overtly creating their own language and cultural schools where they could teach their Chuukese language and cultural values was one approach. The Chuukese community found a space where they could implement their own curriculum, and focus on subjects important to them and their identity, such as navigation, farming, weaving, and traditional values and customs. For the Marshallese, language and cultural instruction was more discreet, embedded in their church organization and curriculum. Both had similar intentions, to nurture their home languages and cultures. These types of grassroots-developed bilingual community education programs build pride in their children, parents, and

communities to feel good about themselves, their languages, cultures, identities, and the communities they live in.

Implications

Community Center Model. This study attempted to empower and support the Marshallese and Chuukese communities in their efforts to critically determine their own language ideologies and policies. Through an ongoing process, Barbara Tom, a retired public health nurse and founder of the center, and I developed a community center model for others to replicate and refine. The first step toward this goal was to listen to the community's voices. Though this may be difficult when the researcher is an outsider, educating and encouraging community members to participate in the research helped to create a better understanding. In this instance, understanding the language ideologies, cultures, and identities of the Marshallese and Chuukese community was important in providing them a space that supports these values.

As we began to investigate the communities' needs, we also did community organizing by recruiting community members for our steering committees. Referencing the Warren, Mapp, and the Community Organizing and School Reform Project (2011), we recognized that all community members are potential leaders, with the vision that this structure would eventually lead to the community taking a larger role in sustaining the center. The steering committees became a vehicle to give voice to the community, where the DOE's Bilingual School Home Assistants (school-home liaisons) served as the conduit to relay the community's information to Barbara Tom and the district's English Learner District Educational Specialist. Through this process, we were able to better understand and support the community's needs.

Thus, the community center evolved into an alternate space that supported the community's language ideologies and identities, gave them an ongoing voice and connection to

the DOE, and built holistically healthier families by connecting them with other public agencies. In the area of public health, for example, Mooney (2002) questioned why there was not more research in Western public health that tried to identify what indigenous peoples really desired for their health. Although Mooney addressed indigenous populations in their lands of origin, I believe that this question also relates to indigenous people who have migrated elsewhere. Mooney advocated for building community autonomy, and allowing community members to give input into what public health means to them. Our community model attempted to do just this. A university graduate student collected data for her research on what child-rearing practices mean to the Marshallese and Chuukese communities. Public health nurses have given workshops at the community center on various topics, at the request of community members, using a language interpreter, in attempts to be more culturally sensitive to their clientele.

The steering committees not only gave voice to the community, but also became the means to obtaining information, and then disseminating this knowledge back into the community through churches. When there was a need to gather the community, we also ran large events at the nearby schools to accommodate hundreds of people. Thus, the community center we created has the potential to serve as a model for others to empower their communities and treat its members as assets. The center provided an alternate space to carry out their own language policies and practices and provided an ongoing conduit to understanding their diverse needs. This may, in turn, build healthier families, increase self-esteem, and impact school performance.

Researchers. Allowing marginalized communities to take a leading role in research can put a whole new perspective on what types of data can be obtained. Rather than collecting data from an outsider perspective, conducting insider research in a respectful and sincere way can bring much more insight into a community and their true needs and values. Through a

collaborative approach, all members, including the research assistants and participants of a project can contribute to higher knowledge. Findings from this study reveal that communities really do want their voices heard. Sharing data with genuinely interested government officials and other partners can lead to policies, including language policies, that better reflect and support the community's needs.

Department of Education. When conducting parent and community involvement activities, rather than a top-down approach of disseminating information and expecting communities to fit a certain mold, schools and districts should consider allowing their communities to collaborate in obtaining knowledge and solutions. There is great value in partnering with communities, and allowing them to contribute their own funds of knowledge (Gonzalez et al., 2005). This study may be used as an example and resource for other districts and schools to support their own community empowerment endeavors.

Suggestions for Future Research

This interdisciplinary Engaged Language Policy and Practices study will contribute to this newly developing field through its emphasis on the role of the researcher as an active participant, its inclusion of community members as researchers, its dialogic process of critical consciousness-raising toward overt and covert language ideologies, and its goal of empowering marginalized populations to pursue their own language policies and practices.

This study opens opportunities for future studies. First, researchers could expand on this study and involve additional stakeholders such as school administrators, teachers, and more youth in the ELP process, and collaboratively work towards alternative ideologies of multilingual education. The inclusion of school-level personnel add a new dimension to understanding the relationships between marginalized language populations and educational

institutions. Finding administrators who support multilingual ideologies would be particularly powerful in collaboratively building curriculum and practices that are relevant to the Marshallese and Chuukese communities.

More long-term study is also needed to investigate and document the curriculum of the Chuukese Language and Cultural school and the language and culture being taught in the Marshallese churches. There is a great importance in bringing indigenous knowledge to the research community. Furthermore, more ideological analysis, discussion, and planning will need to occur between the elder and younger generations to discuss what language maintenance and revitalization means to each generation. Having a common vision will help in the transition and sustainability of the language and cultural spaces the elders created and will eventually hand over to the young. Of great importance is for the younger generation to think critically about the hegemonic forces that drive a monolingual English ideology and what can be lost if they choose not to maintain/revitalize their home language and culture.

In conclusion, as Pillar (2016) stated, working toward positive change in the status of multilingualism requires first recognizing language-based disadvantages and discrimination. It is essential for educators to look inward at ourselves, and begin to understand the complexities of our own language ideologies, and the monolingual habitus. Lippi-Green (2012) stated, it is a basic human right to be able to speak freely in the mother-tongue, free from intimidation, and free from standing in the shadow of other languages. Individuals, families, and communities are entitled to their own right to language policy, and meaningful participation in that process (Davis & Phyak, 2017).

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APPENDIX A

University of Hawai‘i

Parental/Guardian's Consent for Child to Participate in Research Project: *Engaging Language Policy and Planning: Transformation from Within*

Our names are: Greg Uchishiba and Eola Lokebol/Setiro Paul. Greg is working on his Ph.D. degree at the University of Hawai‘i at Manoa (UH). He is studying in the College of Education. One requirement to get his Ph.D. is to do a research project. Ms. Eola/Mr. Setiro will help Greg interpret/translate from English to Marshallese/Chuukese and Marshallese/Chuukese to English. The purpose for our research project is to find out how Marshallese students think about their education. We will ask your child to be in the project because s/he is an English Language Learner. We will also ask if s/he agrees to take part in this project. If your child joins us, s/he will be one of a total of 10 to 20 Marshallese students in our research project.

Project Description - Activities and Time Commitment: If your child takes part, here are the two activities that they will do and how long it will take.

Activity 1. We will interview/talk story with your child. The interview will take about 30-40 minutes. We will do the interview at your home or at a place that you choose. We will also meet at a time that is good for you and your child. The interview will be recorded using a digital audio-recorder. After the interview, we will type the transcript. This is a written record of what we talked about during the interview. Then we will look carefully at the information. One example of a question we will ask is, “What is it like learning English at school?” If you would like to see all of the questions before the interview, please contact Greg by phone or email. His phone and email are at the end of this form.

Activity 2. We might contact you over the next several months after the interview. We may need to ask your child more questions about our past conversations. If we contact you again, we may ask for your permission to interview your child 2-3 more times. Each will be 30-40 minutes in length. We will let you know by calling you.

Activity 3. Our research team will look at the information your child shared. This team will include Greg, Mrs. Lokebol/Mr. Paul, and Dr. Kathryn A. Davis (professor at UH, Second Language Studies). You and your child can check/correct our findings and let us know what you think about it. This step is optional. If you choose to take part in this step, it may take up to an hour or two. For this step, Greg or Mrs. Lokebol/Mr. Paul will contact you by phone.

Benefits and Risks: There are no direct benefits to your child in taking part in this research project. The information your child shares might help us and other researchers learn more about the needs of children learning English. We believe there is little or no danger to your child in taking part in this project. If your child becomes not happy or stressed by an interview question, we can skip it. We can also take a break, stop the interview, or your child can stop being in our project.

Confidentiality and Privacy: Your shared information will be put in a safe place. Only Greg, Mrs. Lokebol/Mr. Paul, and Dr. Davis will be able to see your child's interview information. Legally authorized agencies, including the University of Hawai'i Human Studies Program, also have the right to review our research records.

We will type out what was said in the interviews. Then we will erase the audio-recordings. Your child's personal information will not be used in my research report. I will not share your child's personal information in our typed transcripts. I or other researchers will not share your child's personal information when we publish or present the findings of this research project. We will protect your child's privacy and the privacy of other people that your child talks about during the interview(s). We will use made up or fakes names. If you would like a summary of the findings from our final report, please contact Greg at the number listed near the end of this consent form.

Voluntary Participation: Having your child take part in this research project is up to you. You can take your child out of this project at any time. Your child also can stop participating at any time.

Questions: For questions, please call Greg Uchishiba. His phone number is (808)783-9499. His e-mail is gregoryu@Hawaii.edu. Dr. Kathryn Davis' phone number is (808) 221-8422. Her email is kathrynd@Hawaii.edu. She is Greg's UH Advisor. For questions about your rights as a research participant, contact the University of Hawai'i, Human Studies Program. Their phone number is (808) 956-5007. Their e-mail is uhirb@Hawaii.edu.

Please keep the above part of this form for your records. If you agree to let your child participate in this project, please sign below

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Signature(s) for Consent:

I give permission for my child to take part in the research project entitled, *Engaging Language Policy and Planning in a Local Community*. I understand that, in order to participate in this project, my child must also agree to participate. I understand that my child and/or I can change our minds anytime about being in this project. If we choose to do so, we will notify the researcher.

Name of Child (Print): _____

Name of Parent/Guardian (Print): _____

Parent/Guardian's Signature: _____

Date: _____

University of Hawai‘i

Parental/Guardian's Consent for Child to Participate in Research Project (Marshallese Translation)

Melim ñan Mama/Baba ak Guardian eo bwe ajiri eo en bōk konaan ilo Research Project in: Policy im Plan ikijeeng Engage Language: Melele ko jen mama/baba im renaj kōmman bwe jikuul en bidodolok

Etamro in Greg Uchishiba im Eola Lokebol. Greg ej juōn Ph.D. candidate ilo University of Hawai‘i ilo Manoa (UH) ilo ekatak ko ilo Curriculum eo an College of Education. Juōn requirement bwe en maroñ bōk Ph.D. en an ej kōmmane research project in. Eola enaj jibañ Greg ukok jen kajin belle ñan kajin majōl im majōl ñan belle. Unin research project in ej ñan ekatak elaplok kin ewi wāween an dri jikuul in Majōl enjake ilo an bed ilo jikin jelālokjen. Kōmij kajitōk bwe ajiri eo nejim en bōk konaan ilo project in kinke ej katak kajin belle. Komro naj barinwōt kajitōk ippan ajiri eo nejim elañe ej errā in bōk konaan ilo project in. Elañe ajiri eo nejim enaj bōk konaan, enaj juōn iaan joñan in 10 lok ñan 20 dri jikuul in Majōl in research project in.

Jekjek in Project in – Makitkit im Ieen ko Karōki: Elañe ajiri eo nejim ej bōk konaan, Errein ruo iaan men ko im renaj kōmmane im ewi naj aetokan.

Moktata, komro naj interview (bwebwenato) ippan ajiri eo nejim. Interview in enaj bōk 30 lok ñan 40 minit aetokan. Kim naj kōmmane interview in ilo mweo imōm ak ilo juōn jikin eo im kwoj kālete ilo iien eo im emman ñan kwe. Komro naj kōjerbal digital audio-recorder eo (kein kanne ainikien) ñan record e interview (bwebwenato) eo. Elkin kim naj type i – jeje ki ta ko im kōmro ar kōnono kaki ilo iien interview (bwebwenato) eo. Innem kim naj karōki melele ko ilo kōnono ko amro. Juōn wanjoñok in kajitok im inaj kajitōk, “Ewi emman in ekatak kajin belle ilo jikuul?” Elañe konaj kōnaan jelā lajrak in kajitōk ko im komro naj kajitōk, joij im call e Greg ilo nōmba ak email in ebed ilo lal tata in form in.

Kein karuo, kim maroñ call e yok ilo allōñ kane mantak elkin interview in. Un eo im kim maroñ call e yok ej ñan ad kajitōk etale ippan ajiri eo nejim jet melele ko im kim ad kōnono kaki ak ñan bar kajitōk jet kajitōk ko im kim naj iioni jen kar am kar kōnono ippan. Elañe jenaj bar call e yok, kim naj kajitōk elañe kim maroñ interview ippan ajiri eo nejim bar 2 ak 3 alen, kajojo iien ej 30 lok ñan 40 minit aetokan. Kim naj call e mweo imōm ak cell eo am im kōjelāik yok.

Kein kajilu, research team eo enaj karok aolepen melele ko an ajiri eo nejim. Team in enaj kobaik tok Greg, Eola, Dr. Kathryn A. Davis (professor ilo UH, Second Language Studies), Dr. Hye-sun Cho (professor ilo University of Kansas), im Jennifer Holdway (Ph.D candidate ilo UH, Second Language Studies). Kwe im ajiri eo nejim naj lewaj maroñ ñan komiro bwe komiro en check/kamol melele ko am im kwalok amiro lōmnak. Men in ej ñe komiro ej kōnaan. Elañe komiro ej kelet in bōk konaamiro ilo men in, emaroñ bōk joñan in lok ñan juōn awa ak ruo. Ilo waween in, Greg ak Eola renaj call e yok.

Emman im Nana ko: Ejjelok jeraman enaj iwōj ñan ajiri eo nejim ilo an bōk konaan ilo research project in. Koba in aolepen men in, juōn emman eo an in bwe tōbar in ak project in emaroñ in jibañ kij im bar researcher ro jet jelā lok kin wāween im aikuuj ko an juōn dri jikuul im ej katak kajin belle. Kōmij tōmak bwe ewōr jidik ak ejjelok nana ñan ajiri eo nejim ilo an bōk konaan ilo project in. Ak, elañe ajiri eo nejim ej eñjake ke ej jab aikuuj uaak kajitok kein ilo interview in, komro naj etal wōt jen kajitok eo, kakije jidik, kabōjrak interview eo, ñe ejjab kōmro jimor bōjrak jen project in.

Confidentiality im Privacy: Ilo iien in jej kōmmene research project in, melele ko kōnono kake renaj bed ilo jikin eo im etiljek. Armej ro im renaj maroñ loi melele in interview kein rej: Greg Uchishiba, Eola Lokebol, Kathryn A. Davis, Hye-sun Cho im Jennifer Holdway. Agency ko im emōj kōmalimi, ekoba University of Hawai‘i Human Studies Pirokiraam eo rebar wōr aer melim in lale research project in.

Elañe naj mōj amro je ki ak type i interview eo, komro naj jeere. Etan ajiri eo nejim, etan armej ro jet, im melele ko jet am reban kōjerbale ñan project in ak ñan melele ko im iar type i ak elañe renaj je im kwalok ñan public ak kwalok ta tōbar in ekatak ko aer. Ñan kōjbarok indentity eo an ajiri eo nejim im armej ro jet ajiri eo nejim ej kōnono kaki ilo iien interview eo, kim naj kōjermal riab in at. Elañe kwoj kōnaan copy in report in, joij im call e Greg ilo nōmba in ej bed ilo lal tata in form in.

Volunteer iien eo am make: Am bebe wōt ñe kwoj konaj bōk konaam ilo research project in. Ilo jabdewōt iien, ajiri eo nejim emaroñ kabōjrake interview eo. Ajiri eo nejim ebarinwōt maroñ bōjrak jen an bōk konaan.

Kajitōk ko: Elañe ewōr am kajitok kin project in, joij im call, Greg Uchishiba ilo (808) 783-9499 ak email e (gregoryu@Hawaii.edu). Komarōn tōbare advisor eo an Greg ilo (808) 221-8422 ak ilo email (kathrynd@Hawaii.edu). Elañe ewōr am kajitōk kin maroñ ko am, ak maroñ ko an ajiri eo nejim einwōt juōn eo ej bōk konaan ilo project in, komarōn call e lok Universtiy of Hawai‘i, Human Studies Program eo ilo (808) 9565007 ak email e (uhirb@Hawaii.edu).

Joiij im kōjbarok tuloñ in pepa in ñan record ko am. Elañe kwoj errā bwe ajiri eo nejim bōk konaam ilo project in, joij in jain i form in im kōrol e ñan ***.

Botake ak mijiti ijin

Jain ñan kōmalim:

Ij kōmalim ajiri eo nejū bwe en bōk konaan ilo research project in nae etan, “Policy im Plan ikijeen Engage Language: Melele ko jen dri jikuul eo im renaj kōmman bwe jikuul en bidodolok” Imelele ke ña im ajiri eo nejū komro maroñ ukōt lōmnak eo amro ikijeen amro bōk konamro ilo project in jabrewōt iien ilo amro kōjelāik eo ej bōk melele kein.

Etan ajiri eo: _____

Etan Mama/Baba/Guardian eo: _____

Jain eo an Mama/Baba/Guardian eo: _____

Raan eo: _____

University of Hawai‘i

Parental/Guardian's Consent for Child to Participate in Research Project (Chuukese Translation)

Parental/Guardian's Consent for Child to Participate in Research Project: *Engaging Language Policy and Planning: Transformation from Within*

Our names are: Greg Uchishiba and Setiro Paul. Greg is working on his Ph.D. degree at the University of Hawai‘i at Manoa (UH). He is studying in the College of Education. One requirement to get his Ph.D. is to do a research project. Mr. Paul will help Greg interpret/translate from English to Chuukese and Chuukese to English. The purpose for our research project is to find out how Chuukese students think about their education. We will ask your child to be in the project because s/he is an English Language Learner. We will also ask if s/he agrees to take part in this project. If your child joins us, s/he will be one of a total of 10 to 20 Chuukese students in our research project.

Project Description - Activities and Time Commitment: If your child takes part, here are the two activities that they will do and how long it will take.

Activity 1. We will interview/talk story with your child. The interview will take about 30-40 minutes. We will do the interview at your home or at a place that you choose. We will also meet at a time that is good for you and your child. The interview will be recorded using a digital audio-recorder. After the interview, we will type the transcript. This is a written record of what we talked about during the interview. Then we will look carefully at the information. One example of a question we will ask is, “What is it like learning English at school?” If you would like to see all of the questions before the interview, please contact Greg by phone or email. His phone and email are at the end of this form.

Activity 2. We might contact you over the next several months after the interview. We may need to ask your child more questions about our past conversations. If we contact you again, we may ask for your permission to interview your child 2-3 more times. Each will be 30-40 minutes in length. We will let you know by calling you.

Activity 3. Our research team will look at the information your child shared. This team will include Greg, Mr. Paul, and Dr. Kathryn A. Davis (professor at UH, Second Language Studies). You and your child can check/correct our findings and let us know what you think about it. This step is optional. If you choose to take part in this step, it may take up to an hour or two. For this step, Greg or Mr. Paul will contact you by phone.

Benefits and Risks: There are no direct benefits to your child in taking part in this research project. The information your child shares might help us and other researchers learn more about the needs of children learning English. We believe there is little or no danger to your child in taking part in this project. If your child becomes not happy or stressed by an interview question, we can skip it. We can also take a break, stop the interview, or your child can stop being in our project.

Confidentiality and Privacy: Your shared information will be put in a safe place. Only Greg, Mr. Paul, and Dr. Davis will be able to see your child's interview information. Legally authorized agencies, including the University of Hawai'i Human Studies Program, also have the right to review our research records.

We will type out what was said in the interviews. Then we will erase the audio-recordings. Your child's personal information will not be used in my research report. I will not share your child's personal information in our typed transcripts. I or other researchers will not share your child's personal information when we publish or present the findings of this research project. We will protect your child's privacy and the privacy of other people that your child talks about during the interview(s). We will use made up or fakes names. If you would like a summary of the findings from our final report, please contact Greg at the number listed near the end of this consent form.

Voluntary Participation: Having your child take part in this research project is up to you. You can take your child out of this project at any time. Your child also can stop participating at any time.

Questions: For questions, please call Greg Uchishiba. His phone number is (808)783-9499. His e-mail is gregoryu@Hawaii.edu. Dr. Kathryn Davis' phone number is (808) 221-8422. Her email is kathrynd@Hawaii.edu. She is Greg's UH Advisor. For questions about your rights as a research participant, contact the University of Hawai'i, Human Studies Program. Their phone number is (808) 956-5007. Their e-mail is uhirb@Hawaii.edu.

Please keep the above part of this form for your records. If you agree to let your child participate in this project, please sign below

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Signature(s) for Consent:

I give permission for my child to take part in the research project entitled, *Engaging Language Policy and Planning in a Local Community*. I understand that, in order to participate in this project, my child must also agree to participate. I understand that my child and/or I can change our minds anytime about being in this project. If we choose to do so, we will notify the researcher.

Name of Child (Print): _____

Name of Parent/Guardian (Print): _____

Parent/Guardian's Signature: _____

Date: _____

University of Hawai‘i

Student Assent to Participate in Research Project:
Engaging Language Policy and Planning: Transformation from Within

Dear Student,

My name is Greg Uchishiba. I am a student at the University of Hawai‘i. I am working on a research project. I want to learn about your feelings and thoughts about education. Will you join my research project? If so, I will individually talk to 10-20 Marshallese students.

I can only speak English. My friend Eola Lokebol/Setiro Paul will help me. She/He speaks English and Marshallese/Chuukese.

If you join my study, this is what you will do and how much time it will take.

We will talk story about your thoughts and feelings on education. These are two examples:

What do you like about school?

What is it like learning English at school?

1. First, we will get permission from your parents/guardians to interview you. Then we will meet in a location they like for about 30-40 minutes. This can be at your home etc.
2. After we are done, I may request to meet with you 2-3 times in the next few months to talk more. Each additional interview will take about the same time. I will call your parents if we need to schedule these.
3. In the end, you can check our findings and let me know what you think about it. This step is optional. And if you choose to do this step, it may take up to an hour or two.

It is your choice whether or not to talk story with us. If you don't feel like talking about any of the questions I ask or things we talk about, you can tell me. We can skip that question. Or we can stop doing the interview if you want.

Would you like to join my research project? It's really up to you. And I won't be mad, -- nobody will me mad --- if you decide not to join.

Tear or cut here

Signature(s) for Assent:

Please sign and date the bottom of this form if you would like to join.

Name of Child (Print): _____

Child's Signature: _____

Date: _____

University of Hawai‘i

Student Assent to Participate in Research Project (Marshallese Translation)

Student Assent to Participate in Research Project:

Engaging Language Policy and Planning: Transformation from Within

Yokwe eok rijikul eo,

Eta in Greg. Na ij juon rijikul ilo University of Hawai‘i. Ij kommane juon ao research project (ekkatak). Ikonaan ekkatak ken injake ko am im lomnak ko am ikijen education (jelalokijen ilo jikul). Komonono in ke bok konaam ilo project in ekkatak in ao? If so, I will individually talk to 10-20 Marshallese students. Elane emman, inaj kenono ibben 10-20 rijikul in Majol ro.

Ijela wot kajin Belle. Eo motta, Eola enaj jiban eo. Ej kenono kajin belle im majol jimor.

Elane konaj bok konaam ilo ekkatak in ao, jet iaan men ko konaj kommane im ewi aitokan

Jenaj jijet im kenono ibbam ken lomnak im injake ko am ikijun education “jelalokijen” Jenej bwebwenato ken lomnak im injake ko am ikijen jikul. Ruo iaan waanjoñok kein:

Ta eo emman jikuul ippam kake?

Ta eo emman ilo am katakin kajin belle ilo jikul kane?

1. Mokta, jenaj bok melim jen mama/baba ro ak guardian to nan am maron in interview ibbam. Innem jenaj ion dron ilo juon jikin eo emman ibbeir iumwin 30 – 40 minit aitokan. Emaron in ilo mweo imom ak ijoko eirlok wot.
2. Elane enaj dredrelok, inij bar aikuj in ion eok 2-3 alen ilo alloñ kane rej bedtok nan bwebwenato. Aolepen ien interview kein renaj jonan wot juon aetokaer. Inaj call e mama/baba eo am elane jaikuj in karol ien kein.
3. Eliktata, naj lewaj bwe kwon etake ekkatak in im kwalok am lomnak – elane kwoj konaan. Im ne konaj wonmanlok wot im kommane, emaron bok juon lok nan ruo awa aitokan.

Komaron kelet elane kwoj konaan bwebwenato ibbam ak jab. Elane kojjab konaan uaak ak kenono ken kajjitok ko inaj kajjitok ibbam, ak men ko jet jenej kenono kake, komaron ba nan eo. Jemaron in ele wot jen kajjitok eo. Ak jemaron in kabojrak interview eo jabdrewot ien eo koba.

Komonono in ke bok konaam ilo ekktak in ao? Ilo lukkin mol, am bebe. Im ijamin illuejjelok emaron kalluik eo – elane konaj kelet bwe kwon jab bok konaam.

Mijiti ijin

Jain in Komelim:

Jouij im jain I im je raan eo elane kwoj konaan bok konaam.

Etan ajiri eo (Print): _____

Jain eo an ajiri eo: _____

Raan: _____

University of Hawai‘i

Student Assent to Participate in Research Project (Chuukese Translation)

Student Assent to Participate in Research Project:

Engaging Language Policy and Planning: Transformation from Within

Achengicheng Chon Sikun,

Itei Greg Uchishiba. Ngang uwa sukun non ewe University of Hawai‘i. Ngang uwa angang won ai ei research project. Ngang uwa kaeo ngeni ai upwe sinei epwe ifa usun mefiom me om ekiek ngeni education. En mei tipew ngeni om kopwe fiti ai ei research project? Iwe ika pwe en mei tipew ngeni, iwe ngang upwe tongeni poporaus ngeni 10-20 chon sukun ir.seni Chuuk.

Ngang u chok tongeni kapasen Merika. Chiechieiwe itan Setiro Paul epwe anisi ei. Setiro Paul mei tongeni kapsen Merika me pwan Chuuk.

Ika pwe kopwe fiti ai ei kaeo, iei met kopwe fori me aukukun nangataman ei fansoun .

Sipwe poporaus won ekkewe story me ifa usun ekiekum me om mefi ren education. Mei wor ekkei ruw (2) awewe:

Met ke sani ika efich ren sukun ?

Ifa usun om ewe kaeo ngeni ewe kapasen Merika non school?

1. Aewin, sipwe angei mumuta seni semom me innom kewe / ewe chon tumun ach sipwe tongeni kapas eis ngonuk. Iwe sia tongeni chufengen non ew neni repwe sani ika efich. Ren aukukun nangataman ina epwe 30-40 minutes. Ei mei fen tongeni epwe non imwom ewe ika ese pwan nifinifin neni.
2. Ika pwe sia taweno ren ei, Ngang mei pwan tongeni tungor ach sipwe pwan chufengen 2-3 fansoun non kan maram sipwe tonong non ach sipwe pwan sopeno ne poporaus. Ew me ew kei fansoun sipwe pwan awora ach kapais ngonuk ina epwe chok usun tamen kewe fansoun akom..Ngang upwe kori semom ewe me inom ika pwe mei auchea ach sipwe pwan awora sefani ei ew fansoun chufengen.
3. Nesoponon, ka tongeni cheki met sia kuna non ach ewe angang me ka tongeni esinei ngeni ei ika met mefiom ngeni. Ei kinikinin iwe epwe pwisin nonom rem.. Nge ika pwe ka finata pwe kopwe anganga ei kinikini, iwe ina epwe tongeni non ew awa ika fen ruw awa .

Epwe pwisin mefiom ika pwe kopwe ika kosap poporasu ngeni kich won ekkewe story. Ika pwe kose pwapwaiti om kopwe poraus ngeni kich won em me ew kewe kapas eis uwa kapas eis ngonuk won , iwe ka chok ereni ei. Kich mei tongeni mwet seni ena kapas eis. Ika sipwe ne fen kouno seni ewe angangen kapas eis ika pwe ina om mochen..

En mei pwapwaiti om kopwe fiti ai ei research project? A fokkun chok pwisin nonom rem. Ngang usap song, - ika ese pwan wor emon -- ika pwe ka finata pwe kosap fiti.

Tear or cut here

Signature(s) for Assent:

Ka tongnei sainei itom ikei me maketiw ewe pwinin maram fan ei form ika pwe en mei pwapwaiti om kopwe fiti.

Iten ewe Semirit (Peres): _____

An ewe Semirit Siknituree: _____

Pwinin Maram: _____

University of Hawai‘i

Parental/Guardian's Consent to Participate in Research Project:

Engaging Language Policy and Planning: Transformation from Within

Our names are Greg Uchishiba and Eola Lokebol/Setiro Paul. Greg is working on his Ph.D. at the University of Hawai‘i at Manoa (UH). He is studying in the College of Education, Curriculum and Instruction. One requirement to get his Ph.D. is to do a research project. Mrs. Lokebol/Mr. Paul is a research assistant. She/He will help Greg interpret/translate from English to Marshallese/Chuukese and Marshallese/Chuukese to English. The purpose of our research project is to find out how Marshallese/Chuukese parents think about their children’s education. We want you to take part in this project because your child is an English Language Learner (ELL). Your feedback is important. It will help us understand what it is like to be a parent of a child in the public schools. If you join us, you will be one of a total of 10 to 20 parents of Marshallese/Chuukese students who are in our study.

Project Description - Activities and Time Commitment: If you join us, here is what we will do and how much time it will take.

Activity #1. We will interview/talk story individually with you. The interview will take about 30-40 minutes. We will do the interview at your home or at a place that you choose. We will also meet at a time that is good for you. We will do the interview face-to-face. We will record the interview using a digital audio-recorder. After the interview, we will type a transcript. This is a written record of what we talked about during the interview. Then we will carefully look at the information. An example of a question we may ask is, “What do you wish for your child?” If you would like to see all of the interview questions before you decide whether or not to be in the project, please contact Greg by the phone number or email address listed near the end of this consent form.

Activity #2. We might contact you over the next several months after the interview. We may need to ask you more questions about our past conversations. If we contact you again, we may ask you to interview 2-3 more times. Each will be 30-40 minutes in length. We will let you know by calling you.

Activity#3. Our research team will look at your shared information. This team will include Greg, Mrs. Lokebol/Mr. Paul, and Dr. Kathryn A. Davis (professor at UH, Second Language Studies). You can check/correct our findings and let us know what you think about it. This step is optional. If you choose to take part in this step, it may take up to an hour or two. For this step, Greg or Mrs. Lokebol/Mr. Paul will contact you by phone.

Benefits and Risks: We believe there are no direct benefits to you if you join us in this research project. The information you share might help us and other researchers learn more about the needs of ELL parents. We believe there is little or no danger to you in joining this project. If you don’t want to answer an interview question, we can skip it. Or we can take a break, stop the interview, or you can stop being in our project.

Confidentiality and Privacy: Your shared information will be put in a safe place. Only Greg, Mrs. Lokebol/Mr. Paul, and Dr. Davis will be able to see your interview information. Legally authorized agencies, including the University of Hawai‘i Human Studies Program, also have the right to review our research records.

We will type out what was said in the interviews. Then we will erase the audio-recordings. Your personal information will not be used in my research report. I will not share your personal information in typed transcripts. I or other researchers will not share your personal information when we publish or present the findings of this research project. To protect your identity, we will use a fake name. If you would like a summary of the findings from my final report, please contact Greg at the number listed near the end of this consent form.

Voluntary Participation: Taking part in this research project is up to you. You can drop out anytime without any penalty or loss of benefits.

Questions: For questions, please call Greg Uchishiba. His phone number is (808)783-9499. His e-mail is gregoryu@Hawaii.edu. Dr. Kathryn Davis’ phone number is (808) 221-8422. Her email is kathrynd@Hawaii.edu. She is Greg’s UH Advisor. For questions about your rights as a research participant, contact the University of Hawai‘i, Human Studies Program. Their phone number is (808) 956-5007. Their e-mail is uhirb@Hawaii.edu.

Please keep the above part of this form for your records. If you agree to take part in this project, please sign below.

Cut here

Signature(s) for Consent:

I agree to take part in the research project entitled, “*Engaging Language Policy and Planning in a Local Community*.” I understand that I can change my mind about being in this project at any time. If I choose to do so, I will notify the researcher.

Your Name (Print): _____

Your Signature: _____

Date: _____

University of Hawai‘i

Parental/Guardian's Consent to Participate in Research Project (Marshallese)

Melim in bōk konaam ilo Research Project in:

Policy im Plan ikijeen Engage Language: Melele ko jen mama/baba im renaj kōmman bwe jikuul en bidodolok

Etamro in: Greg Uchishiba im Eola Lokebol. Greg ej juōn Ph.D. candidate ilo University of Hawai‘i ilo Manoa (UH). Ej ekkatak ken College of Education, Curriculum, im Instruction. Juōn requirement bwe en maroñ bōk Ph.D. eo an, ej aikuj kōmmane juon an research project. Mrs. Lokebol ej juōn iaan dri jibañ ro. Enaj jibañ Greg ukok jen kajin belle ñan kajin majōl im jen majōl ñan belle. Kotobar eo an project in ej nan bok melele ikijen wawein an mama/baba ro jen ailon ko ad ilo majol lomnak ken jelalokijen eo an ajiri ro nejid. Jar konaan bwe kwon bok konaam ilo project in kenke ajiri eo nejim ej bed ilo pirokiraam in am ELL (English Language Learner). Melele ko kwoj kwalok elap aer aurok. Ejibañ kem bwe kemin melele ta komij ioon einwot ro ewor nejier ajiri ilo public jikul ko. Ne konaj lomnak in jiban ak mottam ilo ekkatak in, konaj mottan 10 lok nan 20 mama/baba jen aolon in majol ro rej bok konaer ilo ekkatak in.

Jekjek in Project in – Makitkit im Ieen ko Karōki: Elañe konaj bōk konaam, errein men ko im jenaj kōmmani im ewi naj aetokan am bōk konaam.

Makitkit #1. Kim naj interview/bwebwenato ippami kajojo. Interview in enaj 30 lok ñan 40 minit aetokan. Kim naj interview i kwe ilo juōn jikin eo im kwoj kelete einwōt mweo imōm, im ijoko eirlok wōt, im ilo iien eo im emman ñan kwe. Jenaj jijet ibben dron im kommane interview in. Kem naj kōjerbal digital audio-recorder eo (kein kanne ainikien) ñan record e interview eo. Elkin kem naj type i ta ko jar kōnono kaki ilo iien interview (bwebwenato) eo. Kem naj karōki melele ko jar kōnono kaki. Juōn wanjoñok in kajitōk ko inij kajitōk ibbam, “Ta kōtōbar ko am ñan ajiri eo nejim?” Elañe kwoj kōnaan lo aolepen lajrak in kajitōk kein mokta jen am kalikar elañe kwoj bōk konaam ke jab, joij im call e Greg ilo nōmba in ej bed ilo lal tata in form in.

Makitkit #2. kem maroñ call e yok ilo allōñ kane mantak elkin interview in. Emaroñ leñlok kajitok ko kem naj aikuj jen eok ikijen kar konono ko lok imaan. Elane kem naj tobar eok, emaron nan ad bar jijet ibben dron 2-3 alen. Enaj bōk 30-40 minit aitokan. Naj call eok im kalikkar waj.

Makitkit #3. Research team eo enaj karōk aolepen melele ko am. Team in enaj kobaik tok Greg, Eola, Dr. Kathryn A. Davis (professor ilo UH, Second Language Studies), Dr. Hye-sun Cho (professor ilo University of Kansas), im Jennifer Holdway (Ph.D candidate ilo UH, Second Language Studies). Kim naj lewaj maroñ ñan kwe bwe kwon check/kamol melele ko im kwalok am lōmnak. Men in ej ñe kwoj kōnaan. Elañe konaj kelet in bōk konaam ilo men in, emaroñ bōk joñan in juōn awa ak ruo awa aitokan. Ilo waween in, Greg ak Eola renaj call e yok.

Emman im Nana ko: Komij tōmak bwe ejjelok jeraman/wōnen enaj iwōj ñan yok ilo am bōk konaam ilo research project in. Botaap, tōbrak in project in enaj jibañ kij im bar jet ro im rej katak kin wāween im aikuuj ko an juōn mama/baba ro im elōñ nejier ilo pirokiraam eo an English Language Learner (ro im rej katak kajin belle). Tomak bwe ejjelok joraan enaj walok ilo am bok konam ilo ekkatak in. Elañe kwoj eñjake ke kwoj jab aikuuj in uaak kajitōk kein ilo interview in, jemaroñ etal wōt jen kajitōk eo, kakije jidik, kabōjrak interview eo, ñe ejjab kōjro jimor bōjrak jen project in.

Confidentiality im Privacy: Ilo iien in jej kōmmene research project in, melele ko kōnono kake renaj bed ilo jikin eo im etiljek. Armej ro im renaj maroñ loi melele in interview kein rej: Greg Uchishiba, Mrs. Lokebol, and Dr. Davis. Agency ko im emōj kōmalimi, ekoba University of Hawai‘i Human Studies Pirokiraam eo rebar wōr aer melim in lale research project in.

Kem naj type i melele ko jar kenono kake ilo interview eo. Innem, kem naak jolok rekoot in melele kein jar kanne. Iban kajeded e melele kein am ilo pepa kein jenaj type i. Na kab ro motta kemij kommane research in, kem ban kwalok etam ak melele ko am ilo tōbrak in ekatak kein. Ñan kōjbarok indentity eo am, kim naj kōjerbal riab in āt. Elañe kwoj kōnaan copy in report in, joij im call e Greg ilo nōmba in ej bed ilo lal tata in form in.

Volunteer iien eo am make: Am bebe wōt ñe kwoj konaj bōk konaam ilo research project in. Ilo jabdewōt iien, komaroñ kabōjrake ilo ejjelok kaje ak ejjelok onen.

Kajitōk ko: Elañe ewōr am kajitok kin project in, joij im call e Greg ilo (808) 783-9499 ak email e (gregoryu@Hawaii.edu). Komarōn tōbare advisor eo an Greg ilo (808) 2218422 ak ilo email (kathrynd@Hawaii.edu). Elañe ewōr am kajitōk kin maroñ ko am einwōt juōn eo ej bōk konaan ilo project in, komaroñ call e lok Universtiy of Hawai‘i, Human Studies Program eo ilo (808) 956-5007 ak email e (uhirb@Hawaii.edu).

Joiij im kōjbarok tuloñ in pepa in ñan record ko am. Elañe kwoj errā in bōk konaam ilo project in, joij in jain i ijin tulal.

Botake ak mijiti ijin

Jain ñan kōmalim:

Ij errā in bōk konaō ilo research project in nae etan, “Policy im Plan ikijeen Engage Language: Melele ko jen mama/baba im renaj kōmman bwe jikuul en bidodolok” Imelele ke imaroñ ukōt lōmnak eo ao ikijeen ao bōk konaō ilo project in jabrewōt iien ilo aō kōjelāik eo ej bōk melele kein.

Etam : _____

Jain eo am: _____

Raan eo: _____

University of Hawai‘i

Parental/Guardian's Consent to Participate in Research Project (Chuukese Translation)

Toropwen Mumuta Seni Semelap/Inelap me ewe chon Tumun ar repwe fiti ei Research Project:*Engaging Language Policy and Planning: Transformation from Within*

Item Greg Uchishiba me Setiro Paul. Greg a angang ngeni an epwe angei noun doctor degree (Ph.D.) non ewe University of Hawai‘i at Manoa (UH). Greg a kaeo non ewe College of Education, Curriculum and Instruction. Ew metoch epwe fori akom mwen an epwe tongeni angei noun ewe doctor degree (Ph.D.) iwe epwe fori ew research project. Mr. Paul ii ewe research assistant epwe anisi Greg ne awewei ika chiakuni seni kapasen Merika ngeni Chuuk me kapasen Chuuk ngeni Merika . Auchean popun ei project epwe kuta ika pwe ifa mefien ekkewe semelap me inelap seni Chuuk ren an nour kewe education. Kich sia mochen pwe kopwe fiti ei project pwe noum ewe iwe emon ekkewe semirit ir mei kakaeo ngeni ewe kapasen Merika (ELL). Met mefiom kopwe ngeni kich iwe mei fokkun auchea.pwe epwe tongeni anisi kich ach sipwe weweiti kewe Semelap me inelap mei wor nour non kewe public schools.Ika pwe kopwe fiti kich, iwe en kopwe emon me nein kewe ukukun 10 ngeni 20 semelap em inelap seni Chuuk ra fiti ei kaeo.

Napanapen ewe project:-Mokutukutun me om ewe fansoun ka finata: Ika pwe ka fiti kich, iwe iei met sipwe fori me aukukun tamen fansoun.

Met sipwe fori #1. Sipwe kapas eis ngonuk me akoporaus won ekkoch story ngonuk.Ei angangen interview iwe ina epwe 30 ngeni 40 minutes taman. Kich mei tongeni ach sipwe interviewnuk non imom ika non ew neni kopwe finata. Sipwe pwan tongeni chufengen non ew fansoun ika kulok mei tufich ngonuk. Sipwe aea ewe napanapen interview ika kapas eis ewe sipwe kun fengen. Sipwe maketiwi porausen ach ewe interview ika kapas eis me sipwe nounou ewe digital audio-recorder. Mwirin ewe interview ika ach ewe kapas eis ngonuk, iwe sia sia taipinianong non toropwe.Ei sia taipini iwe epwe nom pwe rekotun met ewe sia poporaus fengen won fansoun ewe interview. Me non ena fansoun iwe sia tongeni nenengnei fichi met kewe sia taipinanong non toropwe. Ew kapasen awewe ren ew kapas eis sipwe tongeni eisinuk ngonuk, “Met om onota ika anean ren nom ewe semirit?”Ika pwe ke mochen om kopwe akom katon kewe kapas eis sipwe ngonuk non ei interview me mwen om kopwe finata netipom ika kopwe ika kosap fiti ei project, kose mochen kopwe kori Greg won ei phone nampa ika an ei email address ina mei maketiwi arapakan ngeni nesoponon nouch kei toropwen mumuta ika form.

Met sipwe fori #2.Kich sipwe pwan tongeni esinesin ngonuk fan ekkoch kan maram me mwirin ei interview ika angangen kapas eis ngonuk. Kich mei pwan to tongeni ach sipwe kapas eis sefan ngonuk won met ei sia fen poporaus won akopm.Ika pwe sipwe kori sefanuk , iwe ina sipwe pwan tungor ach sipwe interviewnuk fan 2 ngeni 3 .Ew kei fansoun iwe ina epwe aukukun tam epwe 30 ngeni 40 minutes. Ina sipwe esinesin ngonuk won telephone.

Met sipwe fori #3.Ach ei research team iwe sipwe nenengeni ika katon ekkewe metoch ika poraus mei auchea sia sinei fengeni. Ikkei ir monun ach ei team, Mr. Paul, and Dr. Kathryn A. Davis (professor at UH, Second Language Studies).Ka tongeni cheki ika apungu met ei sia kuna

me esinesin ngeni kich met mefiom won. Ren ei iwe epwe pwisin nonom rem. Nge ika pwe kopwe finata pwe mei wor mefion non ei kinikinin me kopwe mokutukut non, iwe mei tongeni ew (1) awa ika ruw(2) awa tamen ei fansoun . Ren ei kinikinin, Greg ika Mr.Paul repwe esinesin ngonuk won telephone.

Met tufichin me efeiengawen : Kich sia nukuw pwe esap wor tufich epwe wenechar ngonuk ren om fiti ei research project. Ekkei mettoch ika poraus mei auchea ka ngeni kich iwe epwe tongeni anisi kich me ekkoch pwan ekkewe researchers non ach sipwe kaeo ngeni met ekkewe osupwang ren ekkewe semelap me inelap ewe nour kewe mei nom non ei ELL program. Kich mei nukuw pwe ika epwe wor ekis nge esap wor met feiengaw epwe tori toruk om fiti ei project. Ika pwe kose mochen om kopwe ponueni ew kapas eis non ewe fansoun interview, iwe kich mei tongeni mwet seni. Ika kich mei tongeni mo ekis asoso, kouno ewe interview ika angangen kapas eis, ika en mei tongeni kopwe fen tou seni ei project.

Esap Pwapwano me epwe Monomon: Met ekkei poraus ka ngeni kich iwe epwe tonong non ew nenien isois mei onukunuk. Epwe ir chok Greg, Mr. Paul, me Dr. Davis repwe tongeni kuna masowen om ei interview. Annuk mei mutata ekkoch agencies, pachenong University of Hawai‘i Human Studies Program, mei pwan wor ren ewe pung an epwe nenengeni ika katon met ekkewe masowen ach ewe research ika rekots.

Sipwe taipinau met sia ani kakapas non ewe fansoun intreview. Iwe sia pwan tonu met ewe sia teipini (audio-recordings). Porausen inisum iwe sisap aea ika isenanong non ai ei research report. Usap pwan tongeni ngeni emon met porausen inisum ewe mei taip non ewe transcript. Ngang ika ekkewe ekkoch researchers ausap aea fengen met kewe porausen inisum nupwen auwa makei ika uwanong non toropwe met sia kuna non ach ei research project. Ach sipwe tumunuw porausen inisum me ika en ion, iwe sipwe aea ekkoch it sipwe chok forata .Ika pwe ke mochen ewe mesenapen met sia maketiw pwe ina met sia kuan non ai ei report , kose mochen kopwe kori Greg won ena nampa mei nom arapakan ngeni nesoponon ei toropwen mutata ika form.

Pwisin mefiom om kopwe fiti: Om kopwe fiti ei research project iwe a pwisin nonom rem. En mei tongeni kopwe asoso seni ese pwan nifinifin fansoun me esap pwan wor niwinin tipisin ika met tufich epwe poutuno sonuk.

Kapas eis: Ren kapas eis, kose mochen kopwe kori Greg Uchishiba. Iei noun ei phone nampa (808)783-9499.Iei an ei gregoryu@Hawaii.edu. Dr. Kathryn Davis’ phone nampa (808) 2218422.Iei an ei kathrynd@Hawaii.edu. Neminei iwe noun Greg UH Advisor. Ren kapas eis faniten om fiti ei research project , ka tongeni kori University of Hawai‘i, Human Studies Program. Won ei nampa (808) 956-5007. Nour ei e-mail uhirb@Hawaii.edu.

Kose mochen kopwe isoni ewe asen kinikinin ei form pwe om rekot. Ika pwe ka tipew ngeni om kopwe fiti ei project, iwe ka tongeni sainei itom fan na.

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Signature(s) for Consent:

Ngang uwa tipew ngeni ai upwe fiti ei research project, itenapan, “*Engaging Language Policy and Planning in a Local Community*. ” Ngang mei weweiti pwe ngang mei tongeni ai upwe siwini ai ekiek ren ai fiti ei project ese pwan nifinifin fansoun. Nge ika pwe ina met upwe finata, Iwe upwe esinesin ngeni ewe researcher.

Itom(maken peres): _____

Om Sikniture: _____

Pwinin Maram: _____

University of Hawai‘i

Parental/Guardian's Consent to Participate in Research Project (Focus Groups):

Engaging Language Policy and Planning: Transformation from Within

Our names are Greg Uchishiba and Eola Lokebol/Setiro Paul. Greg is working on his Ph.D. at the University of Hawai‘i at Manoa (UH). He is studying in the College of Education, Curriculum and Instruction. One requirement to get his Ph.D. is to do a research project. Mrs. Lokebol/Mr. Paul is a research assistant. She/He will help Greg interpret/translate from English to Marshallese/Chuukese and Marshallese/Chuukese to English. The purpose of our research project is to find out how Marshallese/Chuukese parents think about their children’s education. We want you to take part in this project because your child is an English Language Learner (ELL). Your feedback is important. It will help us understand what it is like to be a parent of a child in the public schools. If you join us, you will be one of a total of 10 to 20 parents of Marshallese/Chuukese students who are in our study.

Project Description - Activities and Time Commitment: If you join us, here is what we will do and how much time it will take.

Activity #1. We will meet in small groups. Mrs. Lokebol/Mr. Paul will conduct the meetings in Marshallese/Chuukese. The meetings will take about 30-40 minutes. We will meet 5-10 times. You don’t have to take part in all of the meetings. We will have the meetings in a place that is good for you. We will also meet at a time that is good for you. We will do the meetings face-to-face. We will record the meetings using a digital audio-recorder. After each meeting, we will type a transcript. This is a written record of what everyone talked about during the meeting. Then we will carefully look at the information. An example of a question we may ask is, “What do you wish for in America?” If you would like to see all of the interview questions before you decide whether or not to be in the project, please contact Greg by the phone number or email address listed near the end of this consent form.

Activity#2. Our research team will look at your shared information. This team will include Greg, Mrs. Lokebol/Mr. Paul, and Dr. Kathryn A. Davis (professor at UH, Second Language Studies). You can check/correct our findings and let us know what you think about it. This step is optional. If you choose to take part in this step, it may take up to an hour or two. For this step, Greg or Mrs. Lokebol/Mr. Paul will contact you by phone.

Benefits and Risks: We believe there are no direct benefits to you if you join us in this research project. The information you share might help us and other researchers learn more about the needs of ELL parents. We believe there is little or no danger to you in joining this project. You are not required to talk in a meeting. You may also take a break, stop taking part in a meeting, or you can stop being in our project.

Confidentiality and Privacy: Your shared information will be put in a safe place. Only Greg, Mrs. Lokebol/Mr. Paul, and Dr. Davis will be able to see your interview information. Legally authorized agencies, including the University of Hawai‘i Human Studies Program, also have the right to review our research records.

We will type out what was said in the meetings. Then we will erase the audio-recordings. Your personal information will not be used in my research report. I will not share your personal information in typed transcripts. I or other researchers will not share your personal information when we publish or present the findings of this research project. To protect your identity, we will use a fake name. If you would like a summary of the findings from my final report, please contact Greg at the number listed near the end of this consent form.

We ask everyone in the group to respect everyone's privacy and confidentiality. We also ask everyone not to identify anyone in the group or repeat what is said during the group discussions. If you take part in our meetings, please remember that there is still a chance that other participants in the group may accidentally disclose what was said. Thus, avoid sharing personal information in the meetings that you may not wish to be known.

Voluntary Participation: Taking part in this research project is up to you. You can drop out anytime without any penalty or loss of benefits.

Questions: For questions, please call Greg Uchishiba. His phone number is (808)783-9499. His e-mail is gregoryu@Hawaii.edu. Dr. Kathryn Davis' phone number is (808) 221-8422. Her email is kathrynd@Hawaii.edu. She is Greg's UH Advisor. For questions about your rights as a research participant, contact the University of Hawai'i, Human Studies Program. Their phone number is (808) 956-5007. Their e-mail is uhirb@Hawaii.edu.

Please keep the above part of this form for your records. If you agree to take part in this project, please sign below.

Cut here

Signature(s) for Consent:

I agree to take part in the research project entitled, "*Engaging Language Policy and Planning in a Local Community*." I understand that I can change my mind about being in this project at any time. If I choose to do so, I will notify the researcher.

Your Name (Print): _____

Your Signature: _____

Date: _____

University of Hawai‘i

Parental/Guardian's Consent to Participate in Research Project (Focus Groups) – Marshallese Translation

Melim in bōk konaam ilo Research Project in (Focus Group):

Policy im Plan ikijeen Engage Language: Melele ko jen mama/baba im renaj kōmman bwe jikuul en bidodolok

Etamro in: Greg Uchishiba im Eola Lokebol. Greg ej juōn Ph.D. candidate ilo University of Hawai‘i ilo Manoa (UH). Ej ekkatak ken College of Education, Curriculum, im Instruction. Juōn requirement bwe en maroñ bōk Ph.D. eo an, ej aikuj kōmmane juon an research project. Mrs. Lokebol ej juōn iaan dri jibañ rein. Enaj jibañ Greg ukok jen kajin belle ñan kajin majōl im jen majōl ñan belle. Kotobar eo an project in ej nan bok melele ikijen wawein an mama/baba ro jen ailon ko ad ilo majol lomnak ken jelalokijen eo an ajiri ro nejid. Jar konaan bwe kwon bok konaam ilo project in kenke ajiri eo nejim ej bed ilo pirokiraam in am ELL (English Language Learner). Melele ko kwoj kwalok elap aer aurok. Elap aer jiban kej melele im jela ta eo bar juon mama/baba eo ewor juon nejin ajiri ilo public jikul ko rej ioone. Ne konaj lomnak in jiban ak mottam ilo ekkatak in, konaj mottan 10 lok nan 20 mama/baba jen aolon in majol ro rej bok konaer ilo ekkatak in.

Jekjek in Project in – Makitkit im Ieen ko Karōki: Elañe konaj bōk konaam, errein men ko im jenaj kōmmani im ewi naj aetokan am bōk konaam.

Makitkit #1. Kim naj interview/bwebwenato ippami kajojo. Ms. Lokebol enaj kommane meeting kein ilo kajin Majol. Interview in enaj 30 lok ñan 40 minit aetokan. Jenaj ion dron 5-10 alen. Kojjab aikuj in bōk konaam ilo aolepen kwelok kein. Kim naj interview i kwe ilo juōn jikin eo im kwoj kelete einwōt mweo imōm, im ijoko eirlok wōt, ilo juōn iien eo im emman ñan kwe. Jenaj jijet ibben dron im kommane interview in. Kim naj kōjerbal digital audio-recorder eo (kein kanne ainikien) ñan record e interview eo. Elkin kim naj type i – jeje ki ta ko im jar kōnono kaki ilo iien interview (bwebwenato) eo. Innem kim naj karōki melele ko kōnono kaki. Juōn wanjoñok in kajitōk im inaj kajitōk, “Ta kōtōbar ko am ñan ajiri eo nejim?” Elañe kwoj kōnaan lo aolepen lajrak in kajitōk kein mokta jen am kalikar elañe kwoj bōk konaam ke jab, joiy im call e Greg ilo nōmba in ej bed ilo lal tata in form in.

Makitkit #2. Research team eo am enaj karōk aolepen melele ko am. Team in enaj kobaik tok Greg, Ms. Lokebol, Dr. Kathryn A. Davis (professor ilo UH, Second Language Studies). Kem naj lewaj maroñ ñan kwe bwe kwon check/kamol melele ko am im kwalok am lōmnak. Men in ej ñe kwoj kōnaan. Elañe konaj kelet in bōk konaam ilo men in, emaroñ bōk joñan in juōn awa ak ruo awa aitokan. Ilo waween in, Greg ak Mrs. Lokebol naj call e yok.

Emman im Nana ko: Komij tōmak bwe ejjelok jeraman/wōnen enaj iwōj ñan yok ilo am bōk konaam ilo research project in. Botaap, tōbrak in project in enaj jibañ kij im bar jet ro im rej katak kin wāween im aikuij ko an juōn mama/baba ro im elōñ nejier ilo pirokiraam eo an English

Language Learner (ro im rej katak kajin belle). Tómak bwe ejjelok joraan enaj walok ilo am bok konam ilo ekkatak in. Elañe kwoj eñjake ke kwoj jab aikuuj in uaak kajitōk kein ilo interview in, jemaroñ etal wōt jen kajitōk eo, kakiye jidik, kabōjrak interview eo, ñe ejjab kōjro jimor bōjrak jen project in.

Confidentiality im Privacy: Ilo iien in jej kōmmāne research project in, melele ko kōnono kake renaj bed ilo jikin eo im etiljek. Armej ro im renaj maroñ loi melele in interview kein rej: Greg, Mrs. Lokebol, im Dr. Davis. Agency ko im emōj kōmalimi, ekoba University of Hawai‘i Human Studies Pirokiraam eo ebar wōr aer melim in lale research project in.

Kem naj type i melele ko jar kenono kake ilo interview eo. Innem, kem naak jolok rekoot in melele kein jar kanne. Iban kajeded e melele kein am ilo pepa kein jenaj type i. Na kab ro motta kemij kommane research in, kem ban kwalok etam ak melele ko am ilo tōbrak in ekatak kein. Ñan kōjbarok indentiy eo am, kim naj kōjerbal riab in āt. Elañe kwoj kōnaan copy in report in, joij im call e Greg ilo nōmba in ej bed ilo lal tata in form in.

Kajjitok ibben aolep ro ilo group in bwe jen kautej im kejbarok bwebwenato im melele ko jaar ron im jab kadriwoj jen ijin. Kajjitok bwe en ejjelok en kwalok im kenono ken ta ko jaar ijin nan jabdrewot. Elane kwoj bok konaam ilo ien kwelok kein ad, jouij im kemejmej bwe emaron wor jidrilok ilo kenono ken ta kein jej kenaan kake ijin. Ken men in, kajjion kejbarok bwe komin jab share ak kenono ibben dron ken melele ko im renaj kalikkar won kwe.

Volunteer iien eo am make: Am bebe wōt ñe kwoj konaj bōk konaam ilo research project in. Ilo jabdewōt iien, komaroñ kabōjrake ilo ejjelok kaje ak ejjelok onen.

Kajitōk ko: Elañe ewōr am kajitok kin project in, joij im call e Greg ilo (808) 783-9499 ak email e (gregoryu@Hawaii.edu).). Komarōn tōbare advisor eo an Greg ilo (808) 2218422 ak ilo email (kathrynd@Hawaii.edu). Elañe ewōr am kajitōk kin maroñ ko am einwōt juōn eo ej bōk konaan ilo project in, komaroñ call e lok Universtiy of Hawai‘i, Human Studies Program eo ilo (808) 956-5007 ak email e (uhirb@Hawaii.edu).

Joiij im kōjbarok tuloñ in pepa in ñan record ko am. Elañe kwoj errā in bōk konaam ilo project in, joij in jain i ijin tulal.

Botake ak mijiti ijin

Jain ñan kōmalim:

Ij errā in bōk konañ ilo research project in nae etan, “Policy im Plan ikijeen Engage Language: Melele ko jen mama/baba im renaj kōmman bwe jikuul en bidodolok” Imelele ke imaroñ ukōt lōmnak eo ao ikijeen ao bōk konañ ilo project in jabrewōt iien ilo aō kōjelāik eo ej bōk melele kein.

Etam : _____

Jain eo am: _____

Raan eo: _____

University of Hawai‘i

Parental/Guardian's Consent to Participate in Research Project (Focus Groups) – Chuukese Translation

Parental/Guardian's Consent to Participate in Research Project (Focus Groups): Engaging Language Policy and Planning: Transformation from Within

Item Greg Uchishiba me Setiro Paul. Greg a angang ngeni an epwe angei noun doctor degree (Ph.D.) non ewe University of Hawai‘i ‘non Manoa (UH) Greg a kaeo non ewe College of Education, Curriculum and Instruction. Ew metoch epwe akom fori mwen an epwe tongeni angei noun ewe doctor degree (Ph.D.) iwe epwe fori ew research project. Mr. Paul ii ewe research assistant epwe anisi Greg ne awewei ika chiakuni kapasen Merika ngeni kapasen chuuk ika kapasen chuuk ngeni kapasen Merika. Ei project epwe kuta ika pwe ifa mefien ekkewe semelap me inelap seni Chuuk ren an nour kewe education. Auchean popun ach ei research project ach sipwe kuta ifa usun mefien ekkewe semelap me inelap seni Chuuk ren an nour kewe semirit education .Kich sia mochen pwe kopwe fiti ei project pwe noum ewe ii emon ekkewe semirit ir mei kakaao ngeni ewe kapasen Merika (ELL). Met mefiom kopwe ngeni kich iwe mei fokkun auchea pwe mei tongeni anisi kich ach sipwe weweiti kewe semelap me inelap mei wor nour non kewe public schools. Ika pwe kopwe fiti kich, iwe en kopwe emon me nein kewe ukukun 10 ngeni 20 semelap me inelap seni chuuk ra fiti ei kaeo.

Napanapen ewe Project – Mokutukutun me om ewe fansoun ka finata Ika pwe ka fiti kich, iwe iei met sipwe fori me aukukun tamen fansoun.

Met sipwe fori #1. Sipwe mwich fengen non fituw kukun emwicheich. Mr. Paul epwe wisen emweni ewe mwich non kapasen Chuuk. Ei mwich ina epwe ukukun 30 ngeni 40 minutes taman. Sipwe chufengen ina epwe fan 5 ngeni 10. En mei tongeni finata chok meni kei mwich kopwe fiti esap pwan ir meinisin .Sipwe tongeni mwich fengen non ew neni mei mwirino ngonuk.Iwe ren kulokun iwe a pwan nonom rem inet mei mwirino ngonuk.Ach sipwe ne mwich iwe sipwe kan sape fengen .Sipwe rekotini ach ewe mwich sipwe nounou ewe digital audio-recorder. Sipwe taipini ewe transcript ika masowen ewe mwich. Ei iei porausen ach ewe mwich a maketiwi non toropwe met kewe sia kan poporaus won me met poraus emon me emon an kan ani kapas non ach ewe fansoun mwich. Non ei fansoun iwe sipwe ne nenengeni fichi met ewe a maketiwi. Ew awewe re ewe kapas eis sipwe tongeni eis,” Met om ewe onotan ika anean om ei nonom non Merika?”Ika pwe ke mochen om kopwe kuna meinisin ekkewe kapas eis non ewe fansoun interview me mwen om kopwe finata netipom ika kopwe ika kosap fiti ei project , kose mochen kopwe kori Greg won na phone nampa ika email address ina mei nom arapakan ngeni amuchunon ei toropwen mumuta ika form.

Met sipwe fori #2. Ach ei research team iwe sipwe nenengeni ika katon ekkewe mettoch ika poraus mei auchea sia sinei fengeni. Ikkei monun ach ei team Greg, Mr. Paul, and Dr. Kathryn A. Davis (professor at UH, Second Language Studies).Ka tongeni cheki ika apungu met ei sia kuna me esinesin ngeni kich won met mefiom won. Ei kinikinin iwe a pwisin nonom rem..Ika pwe kopwe finata om kopwe mokutukut non ei kinikinin iwe ina epwe ew (1) ika ruw(2) awa taman. Nge ren ei kinikinin, iwe Greg ika Mr. Paul repwe tongeni koruk won telephone.

Met tufichin me efeiengawen: Kich sia nukuw pwe esap wor tufich epwe wenechar ngonuk ren om fiti ei research project. Ekkei mettoch ika poraus mei auchea ka ngeni kichj iwe epwe tongeni anisi kich me ekkoch pwan ekkewe researchers non ach sipwe kaeo ngeni met ekkewe osupwangen ekkewe semelap me inelap ewe nour kewe mei nom non ei ELL program. Kich mei nukuw pwe ika epwe wor iwe epwe chok ekis nge esap ii wor met feiengaw epwe toruk om fiti ei project. En mei tongeni om kosap non ewe mwich. En mei tongeni mo ekis pwan asoso, kouno ne mokutukut ika poporaus non ewe mwich , ika fen tou seni ewe project.

Esap pwapwano me epwe Monomon: Met ekkei poraus ka ngeni kich iwe epwe tonong non ewenien isois me onukunuk. Epwe ir chok Greg, Mr. Paul, me Dr. Davis repwe tongeni kuna masowen om ei interview. Annuk mei mutata ekkoch agencies, pachenong ewe University of Hawai'i Human Studies Program, mei pwan wor ren ewe pung an epwe nenengnei ika katon met ekkewe masowen ach ewe research ika rekots.

Sipwe taipini met sia ani kakapas non ewe fansoun interview. Iwe sia pwan tonu met ewe sia teipini (audio-recordings). Porausen inisum iwe sisap aea ika isenanong non ai ei research report. Usap pwan tongeni ngeni emon met porausen inisum ewe mei taip non ewe transcript. Ngang ika ekkewe ekkoch researchers ausap aea fengen met kewe porausen inisum nupwen auwa makei ika uwanong non toropwe met sia kuna non ach ei research project. Ach sipwe tumunuw porausen inisum me ika en ion iwe sipwe aea ekkoch **it** sipwe chok forata. Ika pwe ke mcohen ewe mesenapen met sia maketiw pwe ina met sia kuna non ai ei report, kose mochen kopwe kori Greg won ena phone nampan mei nom arapakan ngeni nesoponon ei toropwen mumuta ika form.

Sipwe tongeni esinesin ngeni emon me emon non ach ei emwicheich pwe epwe wor ach sipwe sufoniti nonomun emon me emon non an nonom.. Sia pwan esinesin ngeni emon me emon ami ousap pwan aporaus fetani iten chon ei emwicheich ika pwan apasa sefani met emon a kan apasa non fansoun ach mwich fengen me poporaus .Ika pwe kopwe fiti ach ei mwich , iwe kopwe chechemeni pwe mei tufich epwe wor chon ach ei mwich repwe tumunungano iwe ra fen apasata met sia kan poporaus won. Ina mine, mei mwirno om kosap ngeni emon chon mwich porausen inisum ika pwe kose mochen emon epwe sinei

Pwisin mefiom om kopwe fiti: Om kopwe fiti ei research project iwe a pwisin nonom rem. En mei tongeni kopwe asoso seni ese pwan nifinifin fansoun me esap pwan wor niwinin tipisin ika met tufich epwe poutuno sonuk.

Kapas eis: Ren kapas eis, kose mochen kopwe kori Greg Uchishiba. Iei noun ei phone nampa (808)783-9499. Iei an ei gregoryu@Hawaii.edu. Dr. Kathryn Davis' nampan noun phone (808) 221-8422. Iei an ei kathrynd@Hawaii.edu. Neminei iwe noun Greg UH Advisor. Ren kapas eis faniten om fiti ei research project , ka tongeni kori University of Hawai'i, Human Studies Program won ei nampa (808) 956-5007. Nour ei e-mail uhirb@Hawaii.edu.

Kose mochen kopwe isoni ewe asen kinikinin ei form pwe om rekot. Ika pwe ka tipew ngeni om kopwe fiti ei project, iwe ka tongeni sainei itom fan na.

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Signature(s) for Consent:

Ngang uwa tipew ngeni ai upwe fiti ei research project, itenapan, “*Engaging Language Policy and Planning in a Local Community*.” Ngang mei weweiti pwe ngang mei tongeni ai upwe siwini ai ekiek ren ai fiti ei project ese pwan nifinifin fansoun. Nge ika pwe ina met upwe finata, Iwe upwe esinesin ngeni ewe researcher.

Itom(maken peres): _____

Om Sikniture: _____

Pwinin Maram: _____

APPENDIX B



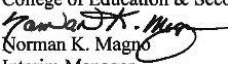
UNIVERSITY
of HAWAII
SYSTEM

Office of Research Compliance
Human Studies Program

MEMORANDUM CR

May 18, 2017

TO: Greg Uchishiba
Principal Investigator
College of Education & Second Language Studies

FROM: 
Norman K. Magno
Interim Manager

SUBJECT: CHS #23106- "Engaged Language Policy and Planning in a Local Community"

Under an expedited review procedure, the research project identified above was approved for one year on May 12, 2017 by the University of Hawaii (UH) Human Studies Program. The application qualified for expedited review under CFR 46.110 and 21 CFR 56.110, Category (7).

This memorandum is your record of the Human Studies Program approval of this study. Please maintain it with your study records.

The Human Studies Program approval for this project will expire on May 11, 2018. If you expect your project to continue beyond this date, you must submit an application for renewal of this Human Studies Program approval. The Human Studies Program approval must be maintained for the entire term of your project.

If, during the course of your project, you intend to make changes to this study, you must obtain approval from the Human Studies Program prior to implementing any changes. If an Unanticipated Problem occurs during the course of the study, you must notify the Human Studies Program within 24 hours of knowledge of the problem. A formal report must be submitted to the Human Studies Program within 10 days. The definition of "Unanticipated Problem" may be found at: <https://www.hawaii.edu/researchcompliance/policies-guidance> and the report form may be downloaded here: <https://www.hawaii.edu/researchcompliance/report-protocol-violation-or-unanticipated-problem>.

You are required to maintain complete records pertaining to the use of humans as participants in your research. This includes all information or materials conveyed to and received from participants as well as signed consent forms, data, analyses, and results. These records must be maintained for at least three years following project completion or termination, and they are subject to inspection and review by the Human Studies Program and other authorized agencies.

2425 Campus Road, Sinclair 10
Honolulu, Hawaii 96822
Telephone: (808) 956-5007 • Fax: (808) 956-9150
An Equal Opportunity/Affirmative Action Institution



MEMORANDUM

June 21, 2016

TO: Greg Uchishiba
Principal Investigator
College of Education and Second Language Studies

FROM: Denise A. Lin-DeShetler, MPH, MA, Director

SUBJECT: 23106 - "Engaged Language Policy and Planning in a Local Community"

Under an expedited review procedure, the research project identified above was approved for one year on 06.21.2016 by the University of Hawaii (UH) Human Studies Program. The application qualified for expedited review under CFR 46.110 and 21 CFR 56.110, Category (7).

This memorandum is your record of the Human Studies Program approval of this study. Please maintain it with your study records.

The Human Studies Program approval for this project will expire on 06.20.2017. If you expect your project to continue beyond this date, you must submit an application for renewal of this Human Studies Program approval. The Human Studies Program approval must be maintained for the entire term of your project.

If, during the course of your project, you intend to make changes to this study, you must obtain approval from the Human Studies Program prior to implementing any changes. If an Unanticipated Problem occurs during the course of the study, you must notify the Human Studies Program within 24 hours of knowledge of the problem. A formal report must be submitted to the Human Studies Program within 10 days. The definition of "Unanticipated Problem" may be found at: <https://manoa.hawaii.edu/researchcompliance/policies-guidance>, and the report form may be downloaded here: <https://manoa.hawaii.edu/researchcompliance/report-protocol-violation-or-unanticipated-problem>.

You are required to maintain complete records pertaining to the use of humans as participants in your research. This includes all information or materials conveyed to and received from participants as well as signed consent forms, data, analyses, and results. These records must be maintained for at least three years following project completion or termination, and they are subject to inspection and review by the Human Studies Program and other authorized agencies.

Please notify this office when your project is complete. Upon notification, we will close our files pertaining to your project. Reactivation of the Human Studies Program approval will require a new Human Studies Program application. Please contact this office if you have any questions or require assistance. We appreciate your cooperation, and wish you success with your research.

1960 East-West Road
Biomedical Sciences Building B104
Honolulu, Hawaii 96822
Telephone: (808) 956-5007
Fax: (808) 956-8683


An Equal Opportunity/Affirmative Action Institution



MEMORANDUM

June 21, 2016

TO: Greg Uchishiba
Principal Investigator
College of Education and Second Language Studies

FROM: Denise A. Lin-DeShetler, MPH, MA, Director 

SUBJECT: 23106 - "Engaged Language Policy and Planning in a Local Community"

Your application for the Human Studies Program approval of a proposed change for the study identified above was approved by the Human Studies Program on 06.21.2016. The approved changes are to the protocol: clarification that focus groups will be used, simplified consent and assent forms, new focus group consent form, addition of Key Personnel Setiro Paul as Chuukese Research personnel. This application qualified for Expedited Review under CFR 46.110 and 21 CFR 56.110, Category (b). Note that this approval date is for the proposed revision, and does not reset the annual study expiration date. Please refer back to your most recent IRB approval letter (initial application or continuing review) for the study's expiration date. Regulations require that continuing review be conducted on or before the one-year anniversary date of IRB approval.

If future revisions to your study are required, please seek the Human Studies Program approval prior to their implementation. If a change is necessary to protect the safety or welfare of study participants, it is permissible to make the change without prior approval. However, you must notify the Human Studies Program as soon as possible, requesting approval for the change.

When seeking approval to modify a Human Studies Program-approved document, please submit the document using "Track Changes" to identify the proposed modifications. Clearly explain the reason for the change on the Human Studies Modification form.

Please contact the Human Studies Program office at 956-5007 if you have any questions or require assistance.

Thank you.



UNIVERSITY
of HAWAII
MĀNOA

Office of Research Compliance
Human Studies Program

MEMORANDUM

May 13, 2015

TO: Greg Uchishiba
Principal Investigator
College of Education – Second Language Studies

FROM: Denise A. Lin-DeShetler, MPH, MA
Director

SUBJECT: CHS #23106 - "Engaged Language Policy and Planning in a Local Community"

Under an expedited review procedure, the research project identified above was approved for one year on May 11, 2015 by the University of Hawaii (UH) Human Studies Program. The application qualified for expedited review under CFR 46.110 and 21 CFR 56.110, Category (7).

This memorandum is your record of the Human Studies Program approval of this study. Please maintain it with your study records.

The Human Studies Program approval for this project will expire on May 10, 2016. If you expect your project to continue beyond this date, you must submit an application for renewal of this Human Studies Program approval. The Human Studies Program approval must be maintained for the entire term of your project.

If, during the course of your project, you intend to make changes to this study, you must obtain approval from the Human Studies Program prior to implementing any changes. If an Unanticipated Problem occurs during the course of the study, you must notify the Human Studies Program within 24 hours of knowledge of the problem. A formal report must be submitted to the Human Studies Program within 10 days. The definition of "Unanticipated Problem" may be found at:

http://hawaii.edu/irb/download/documents/SOPP_101_UP_Reporting.pdf, and the report form may be downloaded here: http://hawaii.edu/irb/download/forms/App_UP_Report.doc.

You are required to maintain complete records pertaining to the use of humans as participants in your research. This includes all information or materials conveyed to and received from participants as well as signed consent forms, data, analyses, and results. These records must be maintained for at least three years following project completion or termination, and they are subject to inspection and review by the Human Studies Program and other authorized agencies.

Please notify this office when your project is complete. Upon notification, we will close our files pertaining to your project. Reactivation of the Human Studies Program approval will require a new Human Studies Program application.

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An Equal Opportunity/Affirmative Action Institution

APPENDIX C

DAVID Y. IGE
GOVERNOR



KATHRYN S. MATAYOSHI
SUPERINTENDENT

STATE OF HAWAII
DEPARTMENT OF EDUCATION
P.O. BOX 2360
HONOLULU, HAWAII 96804

OFFICE OF THE SUPERINTENDENT

July 27, 2016

Mr. Greg Uchishiba
95-1022 Meanui Street
Mililani, HI 96789

Re: Research Application Decision

Dear Mr. Uchishiba:

I am pleased to approve your Hawaii State Department of Education (HIDOE) research application for the study "Engaged Language Policy and Planning in a Local Community" (Application #RES2016012).

This approval will expire July 1, 2017. If you require additional time to complete your study, you must submit a request for an extension or another application before this approval expires. If you intend to make changes to your project you must submit the change request to the Data Governance and Analysis Branch prior to implementing the change. These changes include but are not limited to (1) any changes that require approval from your Institutional Review Board and (2) any changes that are in conflict with or not included in this approval letter. Significant changes may need to be reviewed by the Research Review Committee at their next scheduled meeting. If changes are approved, a modified approval letter will be issued to the researcher, the targeted schools, and affiliated state/district office staff.

As described in your application, the objectives of your study are:

- To conduct an engaged and critical ethnographic study with our local communities with the goal of informing and transforming educational practice.
- To raise a critical consciousness among administrators, teachers, parents, and the parents' children through dialogue.
- To nurture a transformation of individual and collective beliefs and ideologies about English Language Learners (ELLs) and schooling.

You have indicated that you will be inviting four HIDOE schools to participate in your study:

1. Honowai Elementary
2. Waipahu Elementary
3. Waipahu Intermediate
4. Waipahu High School

AN AFFIRMATIVE ACTION AND EQUAL OPPORTUNITY EMPLOYER

APPENDIX D

Semi-Structured Interview Questions for Participants

1. Tell me a little bit about yourself:

- a. Age
- b. Place of birth
- c. Children's place(s) of birth
- d. Year arrived in the US
- e. Your educational level(s) & occupation(s)
- f. Your level of fluency in English
- g. Languages spoken at home
- h. Number, ages, & educational level(s) of children

2. What is your dream for your children?

3. Do your friends help you and do you help your friends?

4. What was it like when you first arrived in Hawai'i?

APPENDIX E

Chuukese Focus Group Questions

Each focus group topic was discussed at a steering committee meeting.

- What is the goal of the steering committee?
- Are Lagoon speakers the same and/or different than outer-island speakers of other dialects?
- What Chuukese dialect should be used in the Chuuk public schools?
- Now that you have moved to Hawai‘i, have your language ideologies changed?
- What language(s) do your child(ren) speak and with whom?
- Can your child read and write in their home language?
- Are language and culture interrelated?
- What does culture mean to you?
- What is the purpose of the Chuukese Language and Cultural School and planning the Utteirek (Uut) Project?
- What image does the media and politicians in Hawai‘i portray of Chuukese?
- Do you feel that the Micronesian people have been looked down upon and mistreated? Please explain.

Other topics that were generated and discussed at steering meetings.

- Do you want the Chuuk state to secede from the FSM? Please explain your position.
- As a COFA migrant, are you satisfied with the level of public assistance you are receiving in the state of Hawai‘i? Explain.
- Does the U.S. government live up to its obligations under the Compact of Free Association? Explain.
- How do you feel about your schools?
- What would you do to welcome people into Hawai‘i?
- What do you feel is your role in your child(ren)’s education?
- What advice could you give your child’s teacher about COFA migrants?
- How has your child been exposed to conflict?
- What are suggestions to improve the community center?
- How can the steering committee serve the community?
- How do you feel about going to the school office?
- Why do the COFA migrants have poor attendance?
- What are some child-rearing practices?
- What stories, beliefs, and traditions have been passed down to you?
- What is your vision for your child(ren)?
- How can we attract more steering committee members?
- Do you have suggestions for the DOE?